# The Con-futation of the mishapen Aunswer to the misnamed, wicked Ballade, called the Abuse of ẏ blessed sacrāmēt of the aultare. Wherin, thou haste (gentele Reader) the ryghte vnderstandynge of al the places of scripture that Myles Hoggard, (wyth his learned counsail) hath wrested to make for the transubstanciacion of the bread and wyne.

☞ Compiled by Robert Crowley. Anno. 1548.

# ¶ To the Reader

After I had perused this fonde answere (christen Reader) and perceiued howe greately the papistes gloried therin thinckeinge (yea and makinge theyr crakes) that no man shoulde be able to confute it, or if any man shoulde take in hande to writte agayne, he shoulde be answerede in lyke maner: I thought it my dutie (amongeste other my labours for the settinge forth of the trueth of the christian fayeth) to ouerthrowe thys theyr bullwarcke, that these proude phillistians maye knowe that the Lord of hostes hath not lefte his churche so destitute of the good gyftes of the spirite, but that the verie little ones (of his armie) are able to driue them from al theyr holdes, and cause them to see when, theyr stoubourne stomakes will not suffer them to yelde to the trueth. The spirite of the lyueinge God leade the in the waye of trueth, that thou be not deceiued by these false dissemblinge hypocrites, which vnder the name catholike fayeth woulde stil mayntayne the Romishe ruffe and kingdome of Antichrist.

BRITISH MUSEUM

45. b. 30. 969.

# ¶ The preface to the reader.

GOod readers all, of eche degre
To you I make, humble request
When that you do this reade or se
To iudge my minde vnto the best
And blame me not, though I erneſt be
In this hige point of our fayth
Which now, ſo many enmyes hath.
All thinges, ſayeth Paull, that written be
Are written playne for our learnyng
Then ſyth in ſcripture thus we ſe
That Chriſte to vs was ſo louinge
Not onely death for vs ſufferinge
But alſo lefte vs his fleſh and bloude
Of bodye and ſoule to be the foode
Namely to ſuche as worthely
Receyue it with a fayeth perfete
That Chriſt is ther ſoule and bodye
Whom the Jewes ſlewe with wyth greate deſpyte
Without which fayeth as I reſyte
They do receyue it damnably
Not deſcerninge oure Lordes bodie
Good reader muſe not on this thynge
How by thy reaſon it ſhoulde be
For that in erroure will the bringe
Yf thou by reaſon ſeeke to ſe
Howe God can worke this miſterie
Canſt thou vyle duſt at thys reaſon
Meaſure Gods worke by thy reaſon
Thou art man, but a creature
Wylt thou wyth thy maker contend
Howe he can worke at his pleaſure
Aboue that thou canſt comprehend
He hath made the vnto ſuche ende
That thou by fayth, to him choulde ſtande

Abone reason, for to beleue
Therfore I do, the aduertyse
Thy reason ther, to captyuate
It is no reasons exercyse
With, howe, to knowe the perfyte rate
Howe God doth worke, in this estate
Therfore agayn to the I saye
Thou oughtest him in fayth to obey
Thus ende I now my preface
Desiringe you good readers all
The perfyte fayth for to embrace
The whych is most catholicall
And if in this answere you shall
Fynd any faute, I it commyt
To such as can, truely mende it.

F I N I S

## The confutacion

¶ In this preface of yours I note.iii. thinges First that you saye the sacrament hath manye en mies. Secondly, that you father your fonde opinion vpon the scripture. Thyrdely and laste that you go about to make that thinge playne whereof neuer man doubted.

For the fyrst, It is easie to be conicted what maner of men you accompt for the enemies of this sacrament, euen the authour of the ballad that you brabble about and all other of his minde (I doubt not) are those you meane of. But for as much as it is no small reproche to a christiã man to beaccõpted an enimie of christes sacramentes: it shalbe good to bringe this matter nere the light, that al such as haue eies that can abide the lyght, may iudge whether of bothe the parties, your sorte or ours, be the enemies that you spake of, It shalbe necessarie therfore

fyrst

firste to describe the enemie of Christes sacra-
mentes, settyng him forth in his lyuely colours
and then set him vp betwen both parties, that
other men may iuge which of thē both he doeth
most resemble,

The enemie therfore of Christes sacraments
is such one as by any meane endeuoureth to di-
minish or take awaye any parte of the vertue
and strengthe of the same, as for exāple, he that
wyll take awaye frome baptisme the vertue &
powre to declare vnto vs by the eternall and
outwarde washeynge of the bodie, that the
soule is (by the bloude of the immaculate and
vnspotted lambe) washed and purged from all
the fylthe and corruption of synne: the same is
an enemie vnto baptisme and denieth it to be a
sacrament. For lenger thē it is the visible signe
of inuisible grace, it is no sacrament.

In lyke maner, he that endeuoureth, to take a
waye frome the most blessed sacrament of the
bodie and bloude of Christ the vertue & powre
to declare vnto vs that as the breade is made
of many graines and the wyne of many grapes
and yet is but one loofe or piece of breade and
one cup of wyne, so we beinge many faythfull
beleuers & professers of christ are but one bodie
the head wherof is ỹ same our sauiour & rede-
mer Christe: doeth no lesse thē denie these moste
worthye sacramentes, bread & wyne, to be anye
sacramentes at all, or at the lest waye he taketh
awaye from them theyr chiefest and principall
office, leauenge them as it were thinges serue-
yngē in maner to no purpose. For not withstā-
deynge that they signifie vnto vs, that in lyke
maner as they are the foode of the bodie, so is
Christe the fode of the soule: yet the chiefeste

thynge that they were ordeined for, was to declare the vnite of the fayethfull membres of Christes misticall bodie, the church and congregacion of christians.

What soeuer he is therfore, that taketh awaye from these sacramentes the powr to signifie thys vnitie: denieth them to be sacramentes, and therfore is an enimie to Christes sacraments.

Nowe let them that haue the spirite of god wellinge in them: iudge whether of boeth parties be these enimies. We that saye they be breade and wyne, and therfore made of many graynes of corne & manye grapes, whereby is signified the vnitie of vs the mēbres of Christes misticall bodie: or you that denie them to be either breade or wyne, and therfore to haue any suche signification? You are to ponge (maister Hoggarde) to defende thys matter. You knowe not on which syde your breade is buttered. You take your self to be an high friend to Christes sacramentes: and nowe you are proued to be their mortall enimie.

Nowe for you seconde parte. You saye (and true it is) that Paule teacheth all thynges that be writen, to be writen for our learneing. Frēd Hoggarde, I trust you thanke that you haue learned some what at father Latimers sermons, thought your coming thither were for lyke purpose as you haue heretofore haunted other mēs sermons to here and note and beare tidinges you wot whether. But I would wish that you hadde learned a little more, and then I doubte not but you woulde haue been afrayde eythere to belye Goddes moste holye

bodie

boke or to sette any of gods scriptures on the marke or elle to crampe them. Where find you in gods boke þ Christes bodie and bloud, is the fode of our bodies? Dyd not Christ rebuke the Capernaites for thys your grosse & carnall opinion? dyd he not byd them worke the meate that remayneth for euer and not that whiche perisheth? And whā they asked him what they myght do to worcke the worckes of God: dyd he not make answere þ to beliue in him whō God hath sent, is the worke of God? Is Christes immortall bodie become the fode of oure mortall bodies? Oh more then owliesshe blyndnesse, Wher fynde you in all gods boke, yea in any foude Philosophers writteinge, that mortall bodies can be fed with fode that is immortall? The tyme wouilde fayle me, if I shoulde not leaue writinge til I had declared your beastly blindenesse to the worthines.

But I wyll leaue you to the iudgement of them þ shal reade your wordes, which are so open blasphemie, that euerie man that hath any litle sparke of godly knowledge maye easilye iudge whose spirite you are.

Then do you proceede to heape errour vpon errour, and thus you say. The perfecte fayeth wherin this sacramēt must be receiued: is to beliue that Christe is ther, bodie and soule.

To scanne these your wordes to the worthinesse I can do not lesse then iudge your meaninge herin to be al one wyth that wicked article for the not beliuetinge wherof so many haue ben most cruelly murdered, euen one of the syx whych God hath nowe cōfoūded. For what other thinge can you make of your toyneinge of bodie and soule to the sacrament: but to make

it natural man whiche consisteth of these two partes. And then it is easie to be coniected what argumentes you wil grounde vpon this sande. Forsoth euen the same that the great patrones and defenders of thys articles haue hertofore framed to their purposse. And had it not ben for feare to encure the danger of the late proclamacion. I doubt not you woulde haue lashed them out as fast as neuer dyd any of them. But you think your selfe to haue escaped al these daungers & yet to haue placed your wordes so that al your frindes maye perceiue your meaneinge to be nolesse but that the sacramēt is not bread nor wyne, but fleshe, and bloude and bones because it is bodie and soule. But if you remēbre the wordes of the proclamacion well, you shall se that you haue ouer shot your selfe a little as warelye as you haue walked. As I remembre, the proclamacion permitteth none other names to be geuen to the sacrament. But such as are expressely foūd in the scripture, And I prai you wher fynde you in the scripture, that the sacrament is called the soule of Christe? Se you not into what case you haue brought your selfe Well shifte for your selfe as well as you can. I feare me the proclamacion wylbe layde in your necke. And if it be, take it for a plage, for amongest those thynges that be wryiten for our learnynge: are founde these true sayeinges. Who so striketh wyth the swerde shall perishe with the swerde. He that sheweth no mercie, shall fynde no mercie.

And the same measure ye make vnto other shalbe made vnto you agayne.

Remembre your selfe (frynde Hogherde) howe manie you haue sette forwarde towarde Smithfild in the tyme of persecution. Men

thinke

thynke that frome the tyme of John Fisch to the death of (the constante wytnesse of gods trueth) Anne askwe, there was no blonde lyes in Smythfylde, but your parte wyll be in it at the laste daye. Repēt therfore and acknowledge your faute; God is mercifull to the penitent, he is able to take frome you your stonie herte and to geue you one of flesche. But if you wyll be still stubburne, he wyll make you vtter your owne folly further yet, & at the length to renne into the red sea with cruell Pharao.

Nowe in the thirde and laste parte of your preface you laboure greatly to make that thinge plaine þ neuer mā doubted of, that is þ god is able to make his bodie & blonde of breade & wine.

Who euer doubted of gods omnipotencie & almyghtie powre? Who beleueth not certayne lye that he whiche was able to make heauen, the earth and al that is therin of nought: can also make his bodie and blonde of breade and wyne? You byd vs captiuate our reasone, because it surmounteth reasone to know how god worketh thys wonderful worcke a boue reasō Surelye I neuer harde reasonable beaste brayde wyth lesse reasone. For what reasone leadeth you to conclude. A posse ad esse, that is if you vnderstande not the termes of logicke (as I coniect by your wyt tynge that you do not) to affirme a thynge to be done, because it is possible it maye be don? It is possible that your bepnge to your powre) a cruell Saulle shoulde be conuerted & made a perfecte Paule and preachers of þ waye which you haue long persecuted: but þ you are so, doeth not yet appear wherfore I dare not cōcludz because it is possible and God is able to chaūge your herte

thes-

therfore he hath done it. But if I dyd perceiue either by any manifeste signe or token or else by the testimonie of godes holy worde that you were conuerted: I would forthwyth beleiue it wythout asking any questiō howe it myght be. Myght so do I late of the sacramentes of the bodi & bloude of Christe. If I myght perceiue that God had (accordeinge to hys powre) chaūged thys breade & wyne into hys bodie & bloud or if the worde of God dyd tell me that Christe had made thys alteracion or chaunge: I would and so woulde we all) be as redie to beleiue it as you or any of your doctours thought it we my Lord of Winchester whose argumēts you vse in your answere. But here you beginne to prepare your selfe to speake. You haue an obiection redie at hande, I praye you sir (saye you) what playner wordes woulde you haue then those which Christ spake to hys disciples when he instituted thys blessed sacrament? did he not saye thys is my bodye? How saye you sir to thys, was it his bodie that he gaue them or dyd he make a lye to them? For one of the both you muste nedes graunt me, Not so sir by your leaue Nether dyd he lye vnto thē nor yet was the breade that he gaue them his body other wise thē the cup was the newe testament or couenaunt established by hys bloude shed on the crosse, that is to saye in signification and not in substaunce and so we beleiue more firmly than all my Lorde your maisters faggottes can remoue out of oure hertes.

We shal speake more largelye of thys matter in the confutacion of your answere to the ballad.

O Flate a new balad came to my hand
Compyled by a salse christen man
As it is casye for to vnderstãde
In ẏ so madly he doth ẏ thinge scan
Whiche he reproueth, but here after
Ye do reade the answere it shal apeare (whã
What deuilishe doctrine he hath written here
And because hys errour shalbe sene playn:.
Eche staff of hys tyme I wyl answere so
That then he shall haue no cause to cõplayne
For all hys hole prosesse as it doeth go
I wyll wryt forth and not adde one worde mo
In thanswere wherof, he shall se euident
How wyckedlye hys tyme in it he hath spent
And nowe for hys matter to enter in
As after foloweth it doeth begin.

The confutacion.

You enter into your mattier, as though you had bene at schole wyth Tertullus ẏ oratour that accused Paule before Felyx the debtie, A faulse christian, you saye, hath made a ballad, a fonde talker, a wrytter of diuillishe doctrine, one that hath spent his tyme wickedlye in writeynge thys ballad. But your maister Tertullus had one caste that you lacke. He had substanciall men euen of the auldermen of Jerusalem to wittynesse wyth hym that all was true that he sayed. I am a frade the auldermen of ondon wyll not do so by you.

Wel you saye he is a false christian, but because you haue no recorde I dare not beleue you. For if ye be remembrede, you complayned in your preface of the greate numbre of enimes that the sacamentes of Christ haue: and yet in conclusion it was proued that theyr was none so greate and enimie as your selfe. Euen so

in

in this poynte I wyll not swere for you. For he that is tried to be an enimie to Christes sacramentes, is not lyke to be a true Christian.

Come nere the light therfore that we mays descerne whether your heare be naturall or counterfaite. I woulde maye haue a shepes fell one his backe: and so I feare me you haue. But we shall not be deceiued in you, for oure mayster Christe hath appoynted vs tokens to knowe you By theyr fruites (sayth he) you shal know them, They do the workes of theyr father the diuell who was an homicide or manquellar euen frome the beginninge. The greate desire that you haue to shed mans bloude declareth your nature. The name of a christian can not make you aperfit christiã: a shepe of his flock

No thoughe ye go in compante wyth the shepe of Christe euen to theyr pasture and feadyng: yet so long as ye be a shepebyter, we can not take you for other then a woulfe, though you were lapped in .iiii. shepe skynes,

The true christians are in this worlde as lambes in the middes amonge woulfes, All they therfore that be as woulfes amonge lambes, are false christians. If you therfore do knowe the Authour of this Ballad to be such one: thẽ may you iustly call hym a false christian, other wise you slaunder hym.

Certayne fruites ther be wherby these false christians be knowne, whych if I fynde in you ye must pardone me thoughe I translate this name from hym to you as to hym that is most worthye to beare it,

The fyrst of these fruites, is delite in outwarde holinesse, whiche Christ reprehended in the pharisees, An other is the farnent zeale to set-

set forth mans doctryne, and to measure the scripture therbi, which was rebuked in them al so, The thyrde and last, is the glorifyng in their owne Iustice and merites, seekynge satisfactions besides Christ, either by the selues or other Whyche was the cõmune faute of the Iewes

Whether these fruites may be foũde in you (frende Hogarde) let them iudge that knowe your optniõ in al matters, which (I doubt not) as many as shall diligently reade and marke your answere shal doe.

And to make the matter more playne I shall vpon occasiõ geuen, some what note in the cõfutacion of that, that folowethe, And when I haue shewed your fruites I shall desyre you not to' stomake the matter, thoughe I saye (as the treneth is) that a false christian hath defamed a faythfull brother. As for the scaunninge of his matter (madly as you saye) shal appear in the progresse. In the meane tyme I shall desyre you to cal to your remembraunce your De profundis, settyng it before your eies as a matter madly scanned, tyll: I haue scanned your mysshapen answere, and then if you lyste, put of your thymble and take your pen in hande and scane the matter wyth your learned cõsell (you wot whom I meane) and declare your selfe to be no writter of deuyllishe doctryne, and saye that you were not the father though you beare the name. Yet tell them that dyd it, that if they wryte agayn they shalbe answered

The ballade.

What meaneth this gyse, I woulde faine here
Straunge sightes in my eies, there do apere.
Defended wyth lies, both farre and nere.
Greate ruth it is,

The

in this poynte I wyll not swere for you. For he that is tried to be an enimie to Christes sacramentes, is not lyke to be a true Christian.

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The ballade.

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Straunge sightes in my eies, there do apere.
Defended wyth lies, both farre and nere
Greate ruth it is,

The

The answere

What this mā doeth meane is here straūge to
For if he be christened then dare I say (me
That that thinge which he maketh so straūge
Syth he, he came to reason euery day (to be
The sacrament he sawe honoure alwaye
But if he be a panym, than truely
I blame hym not muche for his greate outcrye

The confutacion

Your answere declareth that to be true that is written by Paul to the Romayns, The naturall man perceyueth not the thinges that be of the spirite of God, You compt it no strange syght to se the sacramēt honoured with deuine honour, because in your tyme it hath ben so honoured. In dede to the bodilie eie this sight is nothinge strange because it is a continuall obiect and dayelye renued Image in that christalline humour: But so manie as haue the eies of the inwarde man opened wherewith they se the true honourers and that honoure God in spirite and trueth, maye well call thys a strayng sight. For sens the beginning of creatures, there was neuer such honour sene to be geuen to any creatur among the honours that the spirituall eie behouldeth. Wherefore when it chaunceth the spiritual man to behold the abhominacions of thys worlde he maye eight well cal them strang thoughe they be continually in the eies of hys bodye. Iustly and truelye therfore sayeth the authour straynge syghtes in myne eies ther do appeare, yea and that defended wyth lies, For what trueth can you haue to defende the thynge that fyghhteth wyth all trueth? All trueth agreeth that the true honourers of God shall honour hym in the spirite and trueth, and not at Ierusalem

nor

wor yet in the hyl of Samaria. That is to say, nother wyth ceremonial worshyp prescribed by a lawe, nor yet with any outward worshyp inuented of their owne brayues. If you haue any trueth agaynste this truthe then stande vp & declare howe these straūge syghtes be defended therwyth.

¶ The balad

Ile men honour, both breade and wyne
For christ our sauiour, which he left for a sign
To the beleuer, Of hys death deuyne
Lorde amende thys

¶ The answere.

Whoeuer hearde beaste so shamefully ly,
No Christen man doth honour breade or wine
For nether kynds be there thoughe to our eye
They do so apere, yet fayeth doth deryne
Christe hole to be ther by hys power deuine
To whom the godhede is knit there Joyntlye
Whome we are bounde to honoure of dewtye

¶ The confutacion.

Here you wyll hange your selfe and aske me no leaue, you wyl not walke out of the reache of the proclamacion. You wyll tyll be sayeing that scripture denieth, and denie that scripture affirmeth. I am sorie that I was not of your counsayle before you published your answere, for if I had I woulde haue shewed you thys daynger before. Well nowe it is to late, for I am sure you can not stop it but it wyll be shewed to the maiestrates, and then you knowe theyr charge alredie. The best counsayle that I cā geue you now, is to make haste and recante. For so shall you yet saue some parte of your honestie though it be but a verie little.

You sayes no christen mā doth honour breade

and

and wyne. Hitherto you saye true, for to honour breade and wine, is the worke of an infidele. But then you shewe a good cause whye men honour not breade and wine. because ther is none to be honoured.

Here is occasion offered of moe questians then euer you woulde be able to solue euen with the helpe of all your secrete counsaiours I myght aske you what thynge that is which the bodily ete seeth, that the hande feleth, that the taste discerneth, that is broken, that warth clāmye when it taketh weate, that will putrifie and rotte if it be kept longer tyme then breade maye endure, finally what that is whych must be burned when it is muldie so that the stomak ab horreth it, I am sure you will not saye it is the bodye of Christe, for that is not nor can not be otherwyse sene (wyth the bodilie ete) thē as it was, is and shalbe, in the fourme of man it can not be broken, for it is impassible, it can not war slymye nor clammye, for it is purified frome all slymie nature, it can not putrifie, for it is voyd out all corruption, it can not be burned, because it is immortalle. But here you wyl say that you haue allredie answered to these questians, It appeareth (you saye) to be breade or wyne but sayeth dekyneth an other maner of thynge. That is that whole Christe as there, and that the godhead also is ioyntlye knyte vnto the same Christe beynge there, so that of duitie we muste honour hym in these formes Then note you in the margent, Blessed be they that beleue and se not. Wher you falsifie the texte, whych hath. Blessed are they that sawe not and beleued, spoken in reproch of the herd belyue of Didimus that woulde not beleue the resur-

resurrection of hys maister Christe by the reporte of them that sawe hym risen (not wythstandynye he knewe that Christe had promised before hys death that he woulde rise agayne the thirde daye) but sayed he woulde firste se the fastening of ẏ nayles in his handes and put his finger in the holes and his hande into hys syde: yer he woulde beleue. But when he had sene and confessed sayeinge. My Lorde and my God: then Christe sayed vnto hym. Because thou hast sene me Thomas, thou hast beleued. Happy or blessed are they that sawe not and beleued, meaneyng therby the fathers and prophetes of the olde lawe whiche sawe hym not, wyth the bodily eie, and yet beleued al that they writte of hym concerninge his cominge in the fleshe whiche Thomas woulde not beleue tyll he sawe it.

Thus you declare your knoledge in the scritures to be but base, as theyrs is that are of your counsayle. But nowe let vs returne to your answere. It appeareth to our eie (you saye) to be breade and wyne but fayth defineth whole Christe to be ther by his powre diuine Here you speake subtyllye. You thynke you haue plentie of startynge holes in thys piece of your answere. Fayth defyneth (you saye) that whole Christe is ther by his powre diuine so ẏ if we woulde charge you w̄ the proclamatiō and saye that you affirme the natutall, reall, and to tall presence of Christe God and man fleshe blude and bones, toth and naiale and all together: then you wyll saye no syr, I mente no suche thynge. He is ther by hys powre diuine euen as he hath promised to be with his church vnto the ende of the world. You are answered Not yet frende hogherde. For thys presence

that you speake of whiche Christe promised to hys sayethfull is an inuisible assistence of grace as appeareth by the circumstaunce of the text where thys promise is mencioned. For after he had geuen them in commaundement to preache vnto all nacions, and to baptise them in the name of the father the sonne and the holy gost teachinge them to kepe all thinges that I haue geuen you commaundement: he sayed. Beholde I am wt you euen vnto the ende of the world meaninge none other thynge then he did whē he sayed wher so euer to or thre be gathered together in my name, ther am I in the middes of them. That is to saye, be you neuer so fewe in numbre, be you neuer so little regarded of the worlde and worldelye wyse: feare not to testifie and wytnesse my trueth vnto all nacions baptiseynge and teachynge them to kepe all thynges that I haue commaunded you, not your owne dreames, not your own phantasies for then you go in your owne name and not in myne, and be holde I am wyth you all the dayes euen to the ende of the worlde, I wyll confounde your enimies, they shall not be able to resiste the spirite that shall speake in you I my selfe whych am all one wyth my father wylbe continually wyth you.

Thus you se (frende Hoggarde) that thys presence of Christe with hys churche is not a natural and inuisible presence vnder a visible forme, as my Lorde of Wynchester teacheth you, but it is a mercifull assistence of the immense, and in comprehensible godheade wych is presente in all places, but assistent to his electe onely. So that if you wyl not haue Christ naturally, really and carnally present: you must not saye that whole Christe is ther that is to

saye

saye God and man, for so (as saynt Augustine witnessethe w̄ expresse wordes) he was on the earth and not in heauen where he is nowe, in as muche as he was man) whan he sayde. No-man ascendeth into heauen, but onely the son of man whyche is in heauen and dyd also descende frome heauen, One persone (saieth the same Augustine) is boeth God and man, and boeth these natures are but one Christe, by ẏ he is God, in al places, but by that he is man, he is in heauen. And yet more playnelye. One and the selfe same Christe (sayeth Fulgentius accordynge to hys humane substaunce, was absente frome heauen whē he was vpon erth and left the earth when he ascēded into heauē

By thys you maye perceiue howe farre you are deceiued in your opinion of ẏ total presence of Christe in the sacrament. But because I woulde gladlye you shoulde forsake your erroure and embrace the trueth: I shall open vnto you one other doubt that myght chaunce to trouble your mynde.

The godheade you saye is ioyntely knit vnto the manhode and can not be seperate wher-vpon you conclude that as the one is inmensse and fylleth all places so muste the other neades be. To thys obiection, saynct Augustine shal make you answere. It foloweth not sayth he that the thynge that is in god, shoulde be in all places as he is. For the scripture doeth moste truely reporte of vs, that we do lyue, moue and be in hym; & yet be we not in all places as he is. But man is in God after one sort and god in him after an other sorte. After a certayne propre and peculiar sorte. The mānhode therfore being ioyntly knit vnto the godhead is not in all places as is the Godheade, but

the scripture teacheth and we do constantlye beleue: that the manhode of Christe hauinge finished the purpose of hys commynge in the flesshe (that is to saye offered hym selfe one the crosse for oure redemption and risen agayne for oure iustification) is ascended into heauen and sitteth at the right hande of God the father whence he shall come to iudge the quicke and deade. As for hys presence in the sacramēt we beleue it to be suche as it is in vs hys faithfull membres whom Paull calleth hys membres, of hys flesshe and of hys bones. And yet is not the presence of Christ in vs suche, that we ought therby to be honored as goddes: No more is he so presente in the sacramente that it ought to be honoured as God.

Ephes. v.

Thus largely haue I spoken of thys matter because I desire more to wynne you to Christ then to confounde you before the world For if I had not desyred your cōuersiō frō ỹ Romeyshe waye: I woulde haue opened your fonde assercions whrein you affirme that ther is nother breade nor wyne in the sacramente thoughe both appeare to our eie, and so haue lefte you to your selfe. It had ben easie so to haue done. Both for that the eie is the instrument that God hath geuen to iudge decerne and knowe al visible thynges by: and also because the elect vessell of God Paule, and oure sauiour Christe hym selfe, doe call them both breade and wyne, and that euen after the consecration (if ther be any) as I shall hereafter proue more at large.

The Ballad.

Wonderful syghtes, I coulde declare
I loked in the pixte Dome gods I sawe there
Made of the priests, Which sinners are

Liuing

Lintnge ample.

¶ The answere

Wonderfull it is vnto a pagane
How a pure virgyn shoulde bring forth a child
But easye it is to a Christian man
Which hath this, how from his reasone exilde
Obeyinge to fayeth on which he doeth byide
So if this man woulde reasone captiuate
He shoulde not taste after thys foliche rate
Dome gods it pleaseth thys wretch them to call
The hostes he meaneth which are consecrate
Because they speake not nor be sene vital
Ergo, they be dome: o beaste intoxicate
Yf Christe coulde be sene ther after that rate
That he walked here, wher were thē thy faith
Wher eye, may perswade, faith hath no merite

¶ The Confutation,

You go about to make the matter playne by a similitude, It is wonderfull (you saye) to a pagane) howe a virgyne shoulde bringe forth a childe: but to a christian it is no wonder at all, hys fayeth you saye, putteth awaye all wonder. So if thys man (saye you) would captiuate hys reasone, he woulde beleue (as you do) that the hostes can speake.

Fyrst I wyl examayne your similitude and tri how it serueth for your purpose. The whole meaneynge of your similitude is no more but this. In like maner as a christian wyl not wonder howe a virgine can bringe forth a chylde: so wyll he not wonder howe the hostes in the pyxe shoulde speake. Or for the fyrste parte. As it is a poynte of a pagane to wonder how a virgyne shoulde bringe forth a chylde: so is it to beleue that the hostes in the pyxe be dombe. But I praye you fyx wyth your paynes. Are not you a Christian man? Yes ma-

ey saye you I woulde you shoulde knowe it. And I praye you sir, if your daughter shoulde bring forth a childe, would you thynke she were a virgyn? It were not lyke sure. Well, if you were certayne that she were a virgyn woulde you not wonder how she should be conceyued? Yes verily. For it is contrarye to the course of nature, and therefore to be wondred at. Howe say you to your similitude thē. Apply it to your purpose, and se howe it agreeth. As it is to be wondered how a virgin shoulde bee conceiued wyth childe, so is it howe the hoste in the pyx shoulde speake. Ah syr, this maketh somewhat for our purpose. But here you wyl say, that by your fayth you wil captiuate your reasōe & beleue it to be done because you se it to be so. But howe it shoulde come to passe, you wyll aske no questiō. Then you beleue it because you se it and so youre fayth is grounded vppon the knowledge of the senses. All thys maketh agaynst you. Wel yet once agayn let vs assaye another way. Graunt your doughter be wyth child & you know not whether she be a virgin or not. What wyll you saye than? Wyll you strayght waye captiuate your reason and sences because you are a christian and beleue that your daughter is a virgyn? Tushe saye you al thys is nothynge to the purpose, all my meanyng is of the virgyn Mary of whose virginitie al christians are certayne. But I pray you howe are christen men certified of Maries virginitie? By the wordes of the prophet saye you, which were spoken longe before. Behold a virgine shal conceiue and bring furth a sonne, and his name shalbe called Emanuel. A ha, thē you doo not captiuate reasonne but reasonne leadeth you to beleue it, because the Prophete

of

of God had spoken it long before that it shuld come to passe. Howe know you that thys prophecie was fulfilled in Marie?

I knowe that (saye you) by the testemonies that I fynd in the scripture, wher by Christ (whoe was the firste borne of the same Marie) was declared to be that sonne that shoulde be borne of a virgyue. And the testimonies be these. The wordes of the angell spoken to the virgine in the tyme of hyr conception. Ferare not Marie (sayed the angell) for thou haste founde fauour wyth God, Beholde, thou shalt conceyue in the wombe & bringe forth a sonne, and thou shalt cal hys name Jesus. Thys shal be greate and shalbe called the son of ẏ highest and the Lorde God shall geue hym the seate of Dauid hys father and he shall reigne in the house of Jacobe for euer & his kingedome shal haue none ende, An other testimonie, ẏ wordes of the angel vnto Joseph when he had thought to haue put awaye his despoused wyfe priuilie because he perceyued hir to be wyth chylde, knoweynge that he neuer compayned wyth hyr. Joseph (said the angel) thou son of Dauid feare not to take to ẏ Mary thy wyfe. For the thing that is bourne in hyr is of ẏ holy gost she shall brynge forth a sonne and thou shalte call hys name Jesus, for he shall make salfe hys people frome theyr sinnes. Agayne the angell of the Lorde sayed vnto the herd men in thys wise. Feare ye not, for lo I preache vnto you great ioye which shal chaũce vnto al the people For this day is borne to you a sauiour whiche is Christ the anoynted Lord in ẏ Citie of Dauid. Simeõ An ẏ prophetes, ẏ wismẽ of ẏ east the witnes of John Baptist & the voice of ẏ father frome heauẽ: do declare this same son of

Luke.i.

Ma-

Marye to be the sonne of the virgyne spoken of before by the prophet. Wherfore I beleue that Marie brought forth a childe without los of virginitie because Iesus the firste borne of hir bodie was by these testimonies declared to be the same seede that was promised to be borne of a virgyne. Wel, by al thys it is plaine that in thys poynte reasonne is not captiuated, but driueth vs to beleue because the spirite of trueth hath prophecied it and so many wytnesses wyth one assent confirmed it. Ryght so do I saye of the sacrament. If you can fynde me but one of the prophetes that hath sayed that any thynge that semeth not to haue lyfe shoulde speake, and that the hostes in the pyxe be, by the testimonies of the scriptures, proued to be the same: then wyll I not captiuate reasone, but wylbe led by reasone to beleue that the same hostes (as you cal them) be not domme other wyse you must pardone me though I beleue not that they can speake, tyll suche tyme as I do either heare them speake my selfe or else learne it by the reporte of some credible persone that hath heardc them speake.

Thys haue I spoken to content your expectation for the dombnesse of your goddes: because I perceyue by your similitude that you are altogether fleshely and perceiue not the spirite that is in the authour of the ballad

Domme he calleth them, because (as you vse them) they be taken for gods, and are but dõbe ceremonies or signes, That is to saye, hauynge no lyuelye signification, wherby the people that shoulde receyue them myght be edified Their naturall propritie is, to preache and declare vnto vs the vnitie of christians in the bodie and bloude of Christ by fayth more plaine-

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ly then can be declared with wordes. For what tonge can be able to declare the misterie of the misticall bodye of Christe his churche and congregacion) so playnely wyth wordes: as it is declared by the breade beinge but one breade made of many graynes, and the wyne beynge but one cup of wyne made of manye grapes? Take a waye these liuely lignifications therfore and what other thynge shall remayne but dombe ceremonies and signes declareinge nothynge to the edificacion of the receiuers, but holdeynge them styll in superstition vnder the name of gods? Trulye and iustly therfore hath he called them dombe gods, for that they are wythout signification, and beare the name of gods beynge in dede neither gods nor goddes ordinaunces, as you and your miscreaūt fayth felowes do vse them.

Then conclude you vpon an inconuenience saying. If Christ might be sen in the sacramēt as he walked here: then coulde not oure fayeth merite any thynge in beleueinge that we se not.

Graciously considered. You are loeth we shoulde losse the merite of oure fayeth, You woulde rather we shoulde beleue that good is euell & euil good, blacke white, & white blacke, that lyghte is darkenes and darkenesse lyghte yea that god is breade and breade God. But nowe it were wysedome to make a distinction of meriteinge and then to knowe howe thys faith of yours meriteth that we may be bolde to cal for our reward whē the vniuersal iudge shall geue to eche one accordeynge to his merites. Ther be.ii. kyndes of meritinge therfore, þ is to saye of good and of euel. The good kynde of meriteynge, is by Christe, thorowe Christe for Christe, and in Christe. That is by casteing

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all oure care vpon him onelye, hauenge hym contunually beaten and crucified before our etes and crucifynge our selues to the worlde hauenge onor trust in oure selfe, anye, worcke that we can do, or any other for vs, settyng vp anye in heauen erth or hell to be equalle or partener wyth hym: but beleuenge and confesseing him to be all in all thynges, the onelye creatour and maker the onelye and free geuer of all goodnes, and the onely peace maker betwene God and vs. The other kynde of meritinge, is by Satuan, the worlde and the flesshe, contrarie in all poyntes to this.

That is to saye, takynge all care vpon oure selues seekeinge wayes to crucifie and offer vp Christ agayne, and refuseynge to crucifie oure selues, haueynge all truste in oure owne worke s and other creatures merites, makeing the deade saynctes opteiners of merte thzoughe theyr praiers and merites Yea makinge them mediatours & peace makers betwene god & vs.

Now let the godly learned iudge by whiche of these tow wayes thys fayth of yours meriteth. You captiuate reasone, you saye, & beleue that in the sacramentes of the bodie and bloud of Christ: remayneth neither breade nor wyne, but the verie bodye and blonde of Christe. yea whole Christe god and man, bodie and soule And then I doubte not (your reasone this captiuated) you wyll (wyth your forefathers the founders of thys your opinion) make it a sacrifice propiciatorye for the quicke and deade for plage, penurie and all kyndes of deseases. For haueinge the immaculate and vnspotted lambe (as you saye) euen the sonne of the lyueyng God conceiued and borne of the immaculate virgyne: what shoulde let you to offer him

to

to God hys father a placable sacrifice for all theise thynges, to content the inuitable wrath of God bent towardes vs for the iniquitie that reigneth in the worlde. And so doeth thys fayth of yours driue you to seke other wayes of saluacion then by the onelye Sacrifice of Christe once offered for all. You wylbe styl of keping of hym whome none can offer but hym selfe. And al bicause you haue captiuated yone reasone, to beleue that you haue hym here vpon yearth in suche maner that you may Sacrifice hym.

Nowe tell me what thys fayeth of yours meriteth. It leadeth you from the sure truste in the onely sacrifice that Christe made once for al. It driueth you to open blasphemie, causing you to take vpon you the office of Christe that is to say, to take away synne by sacrifice yea and to sacrifice hym whom none can sacrifice but him selfe.

What merite is it then that thys fayeth shall haue? Forsoth the merite of vnbeleefe bicause it is not assertayned that the sonne of God is comen in the flesh, and hath performed the ende of hys comeinge, that is, hath by hys death and passion, satisfied for the synnes of all the worlde, makynge perfecte for euer, as many as beleue in hym. Yea it shall be rewarded among thole blasphemous synnes of Antichrist, that take vpō them to be the forgiuers of synne (whyche is the office of God onelye) makynge them selues, goddes. Delyuer your reasonne out of prisonye therfore, and lette hyr consider howe your superstitious fayeth hath merited.

Put away this fōd perswaciō of yours wher by you are led to thynke that onelie you captiuate

nate reasone and become a brute beaste, you can not beleue the chiefe poynt of your religiō Consider that Christ bade not his Apostles captiuate reasonne and so beleue that he was risen when he appeared vnto them, but sayed fele and se, For spirites haue not flesche and bones as you see that I haue, He bade them not go preache vnto men wylynge them to captiuate theyr reasone and then beleue, for then he myght haue sayed go preache to the brut beastes for they haue no resone to refuse your doctrine. For what other thing is it to captiuat reasone then to debar hir of hyr office and to kepe hir Idle so that to be altogether without reasone were better, then to be troubled wyth the captituatinge of hyr that she let not belyeke Let reasone therfore leade you to conser ꝑ scriptures togither and trye that doctryn of yours whether it be of God or not.

The ballade.

Frō sinners seperate, Gods son is, saith Paul
Hygher then heauen seate, Aboue ꝑ powers al
How wt sinful hand make, His body then you
Yr prists tell me thys (shall

The answere.

Truth it is that christe is vp ascended
How can sinful hands then make him say you
Who euer so sayde or that defended
Truely none, nor at thys tyme doth nowe
But thys trueth all christen men doeth auowe
That after the wordes of God ther spoken
Christes flesche is ther that for vs was broken

The confutacion

Here you answere as though Paule in the vii. to the Hebrues where he speaketh of Christes separacion frome synnes had ment none other thynge but his bodily ascencion into heauen

heauen. And then you deride the authours con
clusion, as though it were no sufficient proue
nor good argumente to say, he can not be made
wyth synfull handes because he is ascended.
As who shoulde saye though he be ascended, yet
is he here styl. And for the makinge of him with
sinfull handes: you saye that neuer man sayed
nor defended it, nor doeth at thys tyme saye or
defende it. In verie dede you are now al a sha
med to say it, that vnable to defend it. But þ it
hath bene preached I wil many other which are
yet on liue can witnesse, And þ it hath ben wri
ten, resorte to the answere that Anthonie Gyl
bie made to my Lorde of Whinchesters diuil
lishe detection: and you shal learne that he hath
halfe a leafe that he tare out of a boke in Lyn-
colne minster, wherein are written these wordes
in latine. O sacerdos, nonne creaui te, et dedi ti
bi potestatē creandi me? Quare si non sacrifi-
cas et c. That is to saye (to your ledwe, vnder-
standinge) O priest, haue I not created the
and geuen the power to create me? Wherefore
if thou do not sacrifice. &c. If you credite not
thys, resorte to the cautiles of the masse: then
learne of some experte maister of grammar,
what thys latine word Conficere, signifieth.
I shal recite you one of þ cautyles to geue you
occasion to desire some prist of your acquayn-
taūce to shewe you þ residue, for I am sure you
dare not come so nygh the secretes of the masse
your self for feare of losing your sight. Si ante
tō sectationem sanguinis (sayth the cautil) per-
cipiat aquam non esse in calice: debet statim ap-
ponere et conficere. That is to say. If he (mea
neyng the priest) do perceyue before the consec
cacion of the blonde that ther is no water in the
chalice, he muste in continent put water into the
cha-

chalice & make it. If this be not the significaciō of Conficere, in this place: then take your pen in hand and declare the meaninge of this cautyle, and the other which haue the same worde In the meane time I shall perswade my selfe that you thinke nolesse (what so euer you say) but ẏ by the breathinge out of the wordes vpon the breade, the priste maketh it the bodie of Christe and the wyne his bloude. For you say it is a trueth auowed and holden of all christiā men, that after the wordes spoken ther is christes flesh that for vs was broken. But let thys mattier passe we haue som what to saye concerninge the text of Paule, Seperate frō syniners, The whole course of Paules epistle to ẏ Hebrues is none other but to proue that al the ceremonies and sacrifices of the law were but shadowes of Christ and his one oblacion once offered for al, and that the leuites, high priestes and bysshopes (who had nede to offer sacrifce for them selues) coulde neuer take awaye syn by theyr sacrifices. And after many wordes and strong argumentes aplyed to the same purpose, he sayeth. It was conuenient and meete that we shoulde haue suche an high prieste or bishope, holye, innocent vndefiled, segregate from sinners and made higher then the heauēs not haueinge nede as the priestes haue dayely to offer, fyrste for hys owne synnes and then for the synnes of the people. For that he dyd once in offerring hym selfe. The law oppointed men priestes. &c.

Now se what it is to be seperate from sinners and to be hygher then heauenes Forsoth, not to be after the sorte of synfull priestes whiche

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entred into sancta sanctorum once in the yere wyth the bloude of gotes and calues: but to enter the tabernacle not made wyth mans hãds, that is to saye the true tabernacle whych god made and not man the eternall couenaunte an Image wherof God commaũded Moyses to make the materiall tabernacle Into thys tabernacle dyd Christe enter offeringe vp hym selfe once for al therby finisheynge the redempsion of the synnes of the worlde and nowe sitteth at the ryghthande of God hys father for euer. Wherefore sinful handes can in no wise make hym, No they can not handle nor touch hym he is seperate from sinners He is none of those byshopes or priestes whiche did yerely sacrifice and yet remayne vpon ẏ areth styll and after theyr death rotted in the grounde, for hys fleshe sawe not corruption but rose agayne from the deade and was by the godheade takẽ vp into heauen and ther sitteth at the righthãd of his father seperate from synners.

But here you thinke your selfe a subtyle sophister & able to confound your selfe (I iudge you by your counsalours whome I know well inough) for I am sure you will saye as your counsaylours do, that for as muchas Goddes right hande is in scripture called his powre, and his power is in all places at once: it muste nedes folow, that Christ settynge at the rygth hande of the father must nedes be in al places at once, and per consequence in the sacramente of the altare reallye and bodelye euen as he sitteth at the right hand of his father and ascended into heauen and shall come agayne at the last daye to iudge the worlde by feyre for so he sitteth at the right hand of his father whiche you say is power. Think you these coũsalours of yours could not if nede wer proue bi ẏ same

argu-

argument, that Christe is really presente in euerye little Image or Idole syth gods powre is there present: But howe standeth thys wyth the consecracion by the vertue of the wordes spoken ouer the breade and wyne? If Christe be really present in all places then is he so at al tymes. Then I praye you tel me (to your cōsail lours I speake now) how the words chaūg the bread & cause real presēce of ẏ thing ẏ was ther before? By this your argumēt you proue ẏ we ought to honoure all, thinges ẏ wee se in the worlde wyth diuine honoure, because Christe is ther really present. Se whether you be not those same false prophetes that Christe gaue vs waneyng of. For you saye lo here is Christ and lo ther is Christ But we a warned that we shal not beleue you Behold (say you) he is in the deserte beholde he is in the priuie chaumbres. But we knowe you wel inough.

¶ The balad

Thou sayest by thy coninge that ẏ makest him
Who hath made of nothyng Both ẏ & thi kyn
Heauen earth and al thynge, conteined ther in
What lye is thys

The answere

A great lye surely of your owne makinge
Ye can do it well as here doth appere
It semyth that the diuil dyd kepe you waking
That so shamefull wil lye wythout fere
His seruaūte you are whose badge ye do bear
The whych is lyeng, and our Lorde doth saye
That the diuell is father to lyers alwaye

¶ The confutacion.

Well answered and muche to the purpose
You ieste as thougt it were nothynge lyke the
crueth that your priestes should saye or thinke
them selues to worke thys feate by theyr con-

inge. But if you wyll or dare be so bolde as once to reade ouer ẏ cautyles of the masse, you shal se that cunning is agreate thinge, and helpeth as much in this mattier, as quicke conuel aunce doth in ledgerdemayne. For wh en quik conueighaunce fayleth: the budget must serue. And so sayth your cautyles of your actual habites, that is to say gestures, if they fayle, yet Christe the highe prieste shall playe the budget and helpe out wyth the mattier, so be that the intentional habite be not loste. Be not ashamed of your maister and father therfor who is and euer hath ben the father of liars, ẏ diuel your good Lorde and maister, whoe kepeth you styl stepeinge in the drowsie dreames of your dearely beloued father of Rome.

¶ The Ballad.

Thou wylt say with spede, It is not our acte
The worde in this ded, taketh effecte
Wyth the I prosede, that thus dooste obiecte
Answere me to this

☞ The answere.

The priestes that do say it is not our acte
But god by the word is worker of all
They that so hath sayd no true iugemēt lacke
For so it is as after proue I shal
The priest by authority spiritual
But as a minister doth erecute
And god his creature doth ther transmute

☞ The conc̄utacion.

You saye you wyll proue here after that those priestes lacke no true iudgemente which haue sayed that it is not theyr acte to make the bodie and bloude of Christ, of breade and wine And thus you say ẏ the prieste doth but erecute by authorite spirituall as a minister, and God it is (you saye) ẏ doth his creature transemute

Clarkly handled and lyke a man wel ouersene in the Scriptures. They lacke no true iudgement, but wherin I pray you? In the scripturs you wyl saye. I deny it. For a great numbre of them you speake of, haue no true iudgement in the scriptures. Yea, they scarsely knowe whether there be any scripture or not. Wel, graunt they do knowe that there be scriptures. Yet cā not this so true iudgement of theirs be in them for Scripture knoweth no suche transmutation. Wherin is it then that these men haue so true iudgement? It is in portouse and Missall matters, I am sure, that you meane. For therin hath bene their most studie. Wel they lacke no true iudgemente, you saye, for so it is euen as they say, whych thyng you wyll proue, in thys sort I trowe. Bycause the Priest doth by authoritie spirituall, execute as a Minister, and Christ doth transmute his creature. A sira, here is pithy geare, and stronge argumentes. Your wordes sowne asmuch as if you should saye, it is so, and whi is it so? Forsoth because it is so. I would all the subtile Sophisters of Oxford and Cambrige, would prynte these your argumentes in their myndes, and by occation therof, enlarge the limyttes of their arte. For in all their subtilties, they fynde no suche subtiltie as yours is.

But in that you say that the priest executeth and God transmuteth: a man myght demaund you this questiō. Whether of these two, is the chiefe workeman, the priest or God? Your olde fathers of Italie would say the priest, for they would alwaye haue the most worthy first named. But what shall we say to the matter? Is not the priest the chiefe workeman? Yes truely, in mine opinion, for he receyueth all the mo-

nye

wyll for the worke when it is done. Yea, & God neuer medleth with any transmutation, tyll the preest set hym a worke. Yea, and when any mā setteth the preest on worke, and couenaunteth with hym for certayn wages God must wayte at an inche that there be no let when the preest wyll haue his trinckets transmuted. It shalbe best for you therfore, either to say that the preest dothe all hymselfe, or else let the preestes from hensforth, execute no more tyll God byd them, and when the worke is finished, let God playe the chiefe workman, and receiue money for the whole.

The Ballade.

What word hast ꝑ noddy, Wherwith Christ
Of bread his body, As ꝑ dost crake (did make
Wyth all thy studye, An answere take
And tell me this.

The answere.

Without great studye thanswer is made
We thynke ye presume very hye
This is my body Christ playnely sayde
You dare be so bolde to saye he doth lye
Not so syr, say you that worde say not I
Yet both your wordes proue, syr by your licēce
That to Christes wordes ye geue no credence.

The Confutation,

☞ An answere (you saye) is made without great study. And so say I. a fooles bolte is soone shot out. Then answere you after this sort. We thinke: say you, that you presume very high to tel Christ that he lieth, whē he sayth, this is my body. And than you answere in the persone of the author, saying, Not so sir, saye you, that word say not I. And then you thinke to frappe hym hyndelye. Your wordes sir, saye you, by youre licence, shewe that to Christe you geue no credence. But nowe syr wyth youre licence

I shall wyth greate studye declare vnto you that the authour gyueth a greate deale more credite to Christes wordes then you do. Thys is my bodye sayth Christ, when he had diuided bread amonge hys disciples, declaringe thereby the vnitie of all them that shoulde beleue in hym, his misticall bodie and mẽbres the church and congregacion of the faythfull: and that all these faythful shoulde be partakers of all that he should deserue in that bodie which he had take of ỹ immaculate virgine, euen as they were partakers of that bread which they had eaten.

Thus do we credite Christes wordes which you credite not, for when he sayth, thys is my bodie, you bynd hym to chaung the substaunce of bread with those wordes or else you compt hym but a founde talker for you saye that before those wordes be spoken the bread is but bread, and so you compel Christ to transmute hys creature in hys Apostles handes, mouthes or bealies. For certen it is that Christe had deliuered it before he spake those wordes. And cõcerninge the wyne Marke sayth, that they had al dronken therof before the wordes were spoken so that here you are driuen into a straight other you must say that Christ had some other cast to transmute his creature then you knowe of, or else that he transmuteth none at all. For I am sure you will not saye that he delinered it before it was transmuted.

¶ The ballad.

Hoc est corpus Meum, you bring
Wher wyth ye clocke vs. Vnder youre wynge
But for your purpose, It seemeth nothynge
Who seyth not thys?

☞ The answere

Hoc est corpus meum fyrste Christe in brought

And

And to all hys apostels gaue the power
As ministers to do, that him selfe wrought
By the wordes spoken to them at that houre
Which wordes are strōger then castel or towr
And so shall enduer vnto the last e daye
When all gods enemies shal vanyshe awaye

☞ The confutacion

Not much vnlyke is thys your Answere, vnto the answere that Cayphas gaue in the cōsayle house at Jerusalem when the hygh priestes and byshops consulted howe to brynge Christ to confucion. It is expedient, quoth he, that one dye for the people, lest that al ẏ whole nacion shoulde perish, meaneynge that it were muche better that Christe, beynge a seducer, shoulde suffer deathe, then that all the people shoulde by hys doctrine be seduced and perishe. But yet hys wordes were true in an other meaninge, that is. That it was expediente for one to dye to redeme the synnes of the people for other wyse the whole people shoulde haue perished, Euen so in your answere you meane that Christe dyd firste brynge in these wordes Hoc est corpus meum, to the intente to turne the breade into his bodie by the vertue of the same wordes, and that he gaue hys disciples power to do the same bi the pronouceing of the sam wordes which your sayd meaning is verie false as Caiphases was but in an other meanynge it is verie true that you say.

Christe was the fyrste that brought in these wordes Hoc est corpus meum. And he gaue his Agostles power, yea commaunded thē to do the thynges that he hym selfe had done. But herein lieth all the mattier. What it was that he had done, Chaunged bread into hys bodie, say you. But the Euangelistes saye that he hadde

diui-

deuided bread and wyne amõgest his disciples And these wordes are stronger then either castell or tower, and shall endure euen to the last daye, when all you goddes enimies shall vanishe away.

¶ The ballad.

To be the worde, Natmely of giuing
Which christ our Lord, Spake to his beleue-
Disciples at borde, as they were sitting (ing
Their faith to encrease

☞ The answere

Christe promest his disciples before
That the bread that he would geue to them al
Was his flesshe which he for euermore
Would giue for the life of al men mortal
Firste, at his maundy by power supernal
He fulfilled his promise geuing than truely
To them his owne pure natural bodie
Secondly Christe on the crosse him selfe gaue
In his one bodi as he walked here
And so suffred ther al man kinde to saue
But at his maundy as it dyd apere
He gaue the same body, but this in minde bere
Not as on the crosse, rightly to define
But vnder the forme of pure bread and wine

☞ The confutation

☞ Here you thinke to shew a point of great learneing and knowledge. Christ promised before, you saye, that the breade which he should geue was his flesshe.

And this promise you saye he fulfylled firste at hys maundye, where he gaue them hys verie naturall bodye, and secondly one the crosse but at the last you adde as it were, a correction of your former wordes, and saye. Not at the maundye as on the Crosse, but vnder

the

the fourme of breade and wyne.

☞ Well, then Christ prophecied of the Sacramente a bout two yeres before he dyd institute it. Yea marye saye you. And I praye you what sayed he? For soeth these verie wordes. The breade that I shal giue you, is my flesshe. I syra, I owe you haue vs at a shrewde baye. Christe tolde hys Disciples longe before that the breade whiche he woulde geue them was hys flesshe, and vppon thys Prophecie dyd in verie dede geue theym breade at his maundye. Howe can it be then but that thys breade was his flesh? Who is able to withstand this reason, thoughe you? For soeth euerie one that sauoureth thoes thynges that be of the spirite of God.

And if you wyll apply your selfe a whyle, I shall teache you to wythstand it also. And first I shal demaunde this question was not christe as well able to performe his worde then as he was at the tyme of his maundye? Yese forsoeth. For he had before that tyme fedde fyue thousand and moe, with .v. barley loues and .ii. fishes. And did he not say as much of the bread then as he did at his maundie? Yese marie say you, for he sayd these plaine words. The bread that I shal giue you, is my flesshe. I syra the I se well this bread was not to be traunsmuted (as you cal it) whē Christ came to the maundy for that was done two yeres before. For I am sure you wyll not saye Christe lyed when he sayd the breade that I shal geue is my flesshe, for if you would, your former wordes should be tourned to your reproche. But here your counsaylours perchaunce wyl now geue you counsayle to renne to intente of Christe when he speake those wordes and to saye that he in

tē-

tended not then to transmute the breade as he dyd after warde. And that is true for he ment nothynge lesse then the sacrament in those wordes. But if you once enter into the intent, then must we haue libertye to declare Christes intet when he distributed the breade sayeinge thys is my bodye. And then I doubt not but your intent wyll be proued a folysche intent, when you saye that Christe gaue hys naturall bodie vnto his disciples two maner of wayes, that is to saye fyrste in fourme of breade, & agayne on the crosse. For the Scripture wytnesseth that Christ was al wayes founde in the fourme of man, and verie man in all poyntes (synne onely excepted), and therfore coulde he no more be in the fourme of breade then we maye. And it is as well to be gathered of the scriptures that the preest tourneth the bread into his owne bodye when he sayeth thys is my bodye: as that Christ did by the same wordes chaūg it into his.

¶ The ballad.

He is but a beast, knowyng ryght nought
Which saith that hoc est, Tre wordes to make
Thys is manyfest, In a wyse mans (ought
Wher knowledge is. (thought

¶ The answere.

He is but a beast I maye saye ryght wel
Whiche wyll saye that God who is almighty
In sayeinge, thys is, dyd not truely tell
That, that he coulde do, but rather did lye
What beast is he this, that dare playne deny
Yt god say, this is, it is not so sayeth he
Because reason wyll not ther to agree
What and if God wylde a thynge done to be
Aboue course of nature and yet god woulde
That mā shoulde do it thoughe no word had he
But onely a deede as Moyses olde

God

God bade him lay downe the rodde he dyd hold
Whiche when he had done it was a serpente
Then taking it by the tayl as is told
Ye turned to a rodde euen continent
God sayde to Moyses this shoulde be ꝑ sygne
To declare his power before kyng Pharao
The whyche after he dyd by the power deuyne
Wythout anye word that scripture doth show
This doth your hygh reasō cleane ouer throw
That, hoc est, can not be words to make ought
Much more thē no wordes, ye wil say I trow
Chiefly being spoken by hym that al wrought
Yea spoken by hym, that I graunte saye you
Well, that obiection I wyll deferre now

☞ The confutacion

You answere euen as you haue learned and fourme your argumentes, A posse ad esse, as you are wont to do. God coulde make ꝑ his bodye, wherof he saide this is my bodie, wherfore you conclude and saye that it is so in verie dede, meaninge, I am sure as you haue sayed before) his naturall bodye. For in signification we graunte and defende that it was and is his bodie, hys verie naturall bodye therefore you wyll haue it, and because we saye naye to that, you charge vs wyth denieynge that Christ affirmeth, because reasone wyl not thereto agree. And then to declare your self to be none of thē that followeth reasone in youre doo inges, you bring forth an vnreasonable similitud to declare your vnreasonable fayth. And you bring your similitude a minoris ad maius. Moyses, you saye, was commaunded to caste downe hys rodde, and so he dyd, hauynge no worde of consecracion at all, and yet it was tourned into a Serpente. And takynge the serpente by

the

the tayle at the cōmaundement of god, it tourned to a rod a gayne. This was done you saye thorough gods diuine power Wout any word at all, Muche more able therefore is god to do the lyke with his word. And then you triūphe and saye you haue layed reasonne flat on the grounde. Valiantlie fought.

But nowe after your triumphe let vs retourne to your similitud and se how it serueth for thys purpose. Moyses thinking it far vnlike that he beinge a man without eloquence or goodly vtteraunce of speach, should any thing preuaile amonge the Egyptians whō he knew to be men of greate learneinge and wonderful artes: was by thys meanes encoraged. God cōmaunded him to cast downe his rod, and incōtinent as he had so done, it was turned into a serpent. Here I myght demaunde of you howe this proueth your purpose: seinge that the rod was turned into a verie serpēt in nature forme and shape, colour, quantitie and all other vtter appearaunce, and not into a serpente in the fourme of a rod, as yon say of the bread. This doth your foleishnes appear so playnly ẏ a mā woulde wonder how it shoulde come to passe that you or anye other reasonable creature myght be so blinde in iudgemente. But considering that your reasone is in prisone and captyue to your fond opiniō, I meruayle so much the lesse at your blynde ignoraunce, both in the pykeynge out of your similitudes so farre vnmete for your purpose, and also in answering so slenderlye to thynges that you woulde seme to haue vtterlye confounded.

☞ The ballad

If I say to the, This is my head
It must so be, Before I so sayde

Or els with a lye, I haue the fed
Understandest thou thys.

¶ The answere

Ye for'soth syr, but nowe if ye should tel
Thys to a dome beast thee durst I depose
That he coulde skantly vnderstade you well
For he can nether iuge, head, eye, nor nose
But tell thys to a man, and I supose
He would thynke you to be ful dronke or mad
To point him to knowe his legge frō his hose
For he would thinke in ẏ he ful knowlege had
But nowe my knowlege may me here begile
For may hape, ye be a man of grauite
And therfore agayne I wyl turne my style
And wyl speake to you in thys thinge sadly
By your example ye meane ful madly
That christ pointed to his bodie natural
What scripture haue ye I would know gladly
That christe ment not ther of the breade at all
Yf in the scripture that wyll not be founde
To beleue your fancie I am not bounde
Mary, your example your parte trew to trye
Sayth if christ ment not so, he made a false lye

☞ The confutacion

I cā not a little maruaile at your follie, which driueth you to take in hāde to answere to that you vnderstād not yea & that more is, to deride and laugh to skorne your own follie, makeing as thoughe you vnderstod the mattier thorow lye, when in verie dede you vtter your selfe to be in the cleane contrarie waye.

I pray you what do you meane by your merie talk about your dōbe beast? I think you wuld saye a brute beaste which hath not the gifte of resone to deserne & iudge thinges & therfor you saye you durst depose ẏ he could scātly vnderstād ẏ authours words if he should heare them

But

But I praye you how standeth thys wyth the captiuatinge of youre reasone. Is it not all one to haue reasonne captiuated and to be a brute beaste? An infaunt that hath not yet the vse of reasone, what differeth it frome a brute beaste? And yet hath it reasone, but not at libertie that thee maye do hir office. Euen so the man that hath his reasone captiuated to any opinion, is (conserneinge that opinion) euen as a chylde or brute beast. So that in your schoffes and gestes wherein you woulde seme to be pleasant, you make an ape of your selfe, and toye wyth your owne shadowe

And thē (wyttily and lyke an Hollyat) you lyken the example of the authour, to the appointeynge of a man to knowe his legge frome hys hoose. This done, you turne to your graue stile agayne as thoughe your former wordes hadde ben crcedeynge merie and pleasante. And madly you saye the authour meaneth by hys example, that Christe poynted to hys naturall body when he sayed This is my bodie and in this you declare your selfe not to vnderstande his meaneing, and yet you woulde seme to answere hym to the ful, saying that you would gladly knowe what Scripture the Authoure hathe to proue that Christ ment nothyng of the bread when he spake those wordes. For if it wyl not be foūde in the scripture: you are not bounde to beleue it (you saye) for it is but his fantacie. And so you conclude, that the authour sayeth by his example, that if Christe ment not of hys naturall bodie, he made a false ly.

I am sorie frend Hogard that your iudgement is so slender, that knowinge this to be an exāple you can not perceiue wher of it is an example, What reasonable man woulde be so madde

to

to brabble a bout athyng so folyshely as you do
vnlesse he were either a verie fole or else hadde
hys reasone so captiuated and were so marted
to hys opinion, that he coulde se nothinge that
maketh a gaynste hym. The Authour intē-
deynge to declare that these wordes (Thys is)
are not wordes wherwith ought mate be made:
bringeth thys example of hym selfe. If I tell
the sayeth he, that thys is my head. These wor-
des, this is, do not make it so: But it was so be
fore I spake those wordes. Other wyse I
shoulde not saye truly e when I saye Thys is
my heade.

For if the speakeynge of the wordes shoulde
make it my heade: then should it not be my head
ey the wordes were spoken. And so wer it a lye
to say it is my head, when in dede it wer but tu
tuenting frō som other substaūce to be my head
And thys exāple proueth that if Christ had mēt
by these wordes (Thys is my body) þ the bread
was turned into his bodye: no doubt it was his
bodye before he sayd it, or else he had lied in so
sayeinge, whiche thynge is not possible, that is
that the veritie it selfe shoulde lye wherefore he
went no suche thynge. But in sayeinge thys is
my body: he intended to declare vnto hys fayth
ful disciples (in them to vs) the misterie of his
church and congregaciō which is of many made
one euen as the breade is of many graynes, and
the wyne of many grapes. As you moughte haue
easily gathered of the sake next folowenge if
your reason had not ben captiuated.

¶ The ballad.

Wel thē to say so, Thys is my body
Hath not made it so, Thou seyst vñ smal studie
Wherfore shortely go, Make other wordes redi
These wyl do no seruice.

The

☞ The answere.

Here lo ye triumphe like a noble lyer
As though ye had proued al that ye speak
Which is that our sauioure christe was a lier
Whē that he dyd say whē he bread did breake
This is my body, his power was to weake
He coulde not performe that he there dyd saye
He muste seeke other wordes that to conuaye.

☞ The confutacion

☞ Yet you harpe styl on one strenge and that sowneth al a garre. He triumpheth (you say) as one that had proued all that he had sayed, as in dede he hath sufficiently, and then your vnderstandeing is no better but to burden him wyth the affirmeing of that which he neuer thought, and no meruayle for you haue captiuated your reason to your fonde fyghly opiniō, and sticke faste vpon your commune argumente, A posse ad esse. And then you conclud that who so euer denieth the thinge to be done, denieth that god is able to do it, declareinge your selfe to taste nothynge of the spirite of God but altogether of the flesche euen as the fleshely Capernaites dyd whiche would haue eaten hym euen as he went on the grounde, because he sayed that they could haue no lyfe in them onelesse thei did eate his flesh, meaneinge therby the beliefe that thei shoulde haue in hym to be ꝑ spirituall fode to eate him by fayeth. For if he had spokē ther of the eateinge of hys naturall and realle bodye in the sacrement it shoulde folowe that all suche as dye before they receyue the Sacramente shoulde haue no lyfe in them, that is shoulde be dampned. And contrarywyse, al that shoulde once receyue the sacramente, shoulde neuer dye that is, neuer be damned. For he sayeth. He that eateth my flesh and drinketh my bloude

eareth in me and I in him. And agayne he shall neuer dye that eareth thys breade. I would you woulde credite sayncte Augustyne vpon these wordes. or elle your selfe put of your carnall eies and put on the spectakles of the spirit, and knowe that the wordes whiche Christe spake in the.vi. of John are spirite and lyfe, and not grosse and carnall as you take them.

¶ The ballade.

What if in scripture, Were wrytten one lyne
Wherwith our sauiour, Thy god and myne
Into thys nature, Dyd tourne bread and wine
Couldest thou do thys?

☞ The answer

What if in scripture ther be one lyne
As ther is in dede whiche I before tel
To proue that our Lorde both thy god & myne
Dyd consecrate hys body flesche and fell
Agaynste them which chiefely ye do repel
Naye, ampte, say you that Christ did so do
Could you mayster parsone do the same to
Ye for soth syr. Christe dyd that for oure sake
And not for thapostles at that tyme alone
For prieste for that purpose then he dyd make
Geuynge power to them al euerie one
To consecrate hys body whe he was gone
Sayenge do thys, in my remembraunce
Which to this day hath had continuance
Ye I graunte say you that the Lorde dyd saye
Do thys in mi commemoracion
Then is it nomore that well se ye maye
But a remembraunce of christes passion
It is leste for a remembraunce I knowe
And yet christes true body as I wyl showe
The paschal lambe offred in the old law
Was of cryistes offeringe an onlye figure

The

The rocke of stone out of which ẏ Jewes saw
Water flowynge out, for them cleane and pure
Which stone figured christe as saith scripture
Then yf the sacrament be now no more
But a fygure onely, then these before
Were as good then as is the sacrament
But christ was a prieste muche more excellente
Which made amendes for our transgression
Leauynge his sacrament of suche perfection
That wher as the other were figures onely
Hys is both a fygure and also truly
The same thynge that is figured therby
The whiche is christes naturall body
Thys to beleue I thynke ye wyll refuse
Ye wil rather leaue christ, and folow ẏ Jewes
Sayeng how can this felowe gyue to vs
Hys fleshe to eate, it doth seme, ye do thus

☞ The confutacion

Yet once agayne you wyll not beware of the proclamaciō. ye wil alwaies haue one knack of your owne inuencion Christ consecrateth his bodie fleshe and fell nowe, before it was bodie & soule, but nowe it is fleshe and fel. It aueyleth not to laye the proclamacion any more to your charge for you are at a poynt alredy which way you wyll auoyde all the dayngers thereof. It was tolde me that the same daye that you were sent for to the counsayl for your misshapen anwer: you were at diner in graciouse strete wyth a man of no smalle reputaciō, a frende of yours (I wyl not saye a mayntayner of you in your founde fleshly fayth and ther you did not alitle glorye in your greate conquest as you thought, in so much ẏ by your bold braggs, you brought a man of the contreye whoe was ther presente, so far in loue wyth your boke, that he bought one of them of you, thynking hys money well

be-

bestowed tyll he sawe the messengre that came to fetch you to the counsayle, but then he biganne to repent hym of his bargen, and belyke wished his monye in his pursse agayne Howe nowe maister Hogheed, quoth he. Tushe man quoth you. Al shalbe wel inoughe. For once I am sure of this. Before Mayr daye, they can take no vantage at any thing that I haue written. And then if the worste fall, I can denye it agayne. If this bee true (as I am credibly enfourmed that it is) in consience I would wishe that you woulde do that you saye you can do, If you wil not: I would wyshe that you were compelled to do it, that men myght se all your cunnynge both in cantinge and recanting.

But nowe to our purpose. In your answere you ēdeuour to proue, that these wordes (Hoc est corpus meum) pronoūced by the prieste, are of strength to tourne the breade into the bodie of Christe. Howe wel you perfourme that purpose, shalbe easie inoughe to be perceyued of them that lust to scanne your wordes to the worthynesse. Fyrst you woulde seme to make answere to the obiection whiche the authour maketh agaynst this argument, Christe dyd it ergo the priest maye do it. Graūt sayth he that ther were in scripture anye one lyne written wherwyth Christe made hys bodye of breade should, it folowe that thou canst with the same wordes do the same? yea forsoth (say you) for Christ made hys Apostles preistes for the same purpose, geuinge ruerie of them power to consecrate his bodye after his departeinge. And thys you grounde vpon thys texte of scriptur. Do thys in remembraunce of me. The godlye learned, nede not to haue your wordes made more playne then they be of them selues. But

for their sakes that be yet weake, and to confounde the obstinate and hard herted I will open them to the vttermoste, that if you haue any shame in you, it maye driue you to acknowledge your lacke of knowledge and misbeleue. Or if you be vtterly without grace: it maye cause your counsaiours (not beinge altogether desperate) to take better aduise ere they encourage you to the lyke follie as you haue herein declared. Firste therfore I note, that you saye Christe made his apostles priestes to the intent they shoulde consecrate his bodie. And herein I might doute whether Christ made them priestes at all or not, yea I am certayne that you haue no scripture to beare you in this assertiō that thei shoulde be made consecrateinge priestes to consecrate and offer sacrifise, more then euerie christian mā is to offer vp his owne bodie a liuely sacrifice to God by beareinge the crosse of Christe and crucifi ynge the flesshe to the worlde. And after this sorte, I rede that he made all them that he washed in his bloude priestes. That is to saye all the faythfull beleuers of his death and resurrection. Other priesthode I reade of none in the newe testament nor of any other priesthode then onely Christ who is the eternall and euerlastinge priesthode, and other priest or priesthode, is there one named in the newe testament. I reade in Paules Epistle to the Corinth. that God hath apoynted certaine membres in his congregacion, to whō he hath geuen certayne singular gyftes. Firste he hath ordeyned some Apostles, some prophetes or preachers, some doctours or teachers, some prowres or maiestrates, some curares of diseases, some succurers of the nedie or keepers of hospitalitie, some gouernours or rulers, some haueinge diuers kyndes of tonges, and

Apoca. 1.

some interpreters of lãguages: but amongst al these I fynde no mencion of these consecrates inge priestes. And the same Paule, writeynge vnto Timothe conserninge the choseinge of ministers: calleth them bysshops and deacons, that is to saye wachmen and ministers, and not sacrificers. But here perchaunce you wyll saye, that by thys deacon or minister: is ment your priest, your consecrater, & sacrificer. Not so syr. For Paul described him not to be such a felow as your sacrifier is discribed to be in ỹ cautils of your Masse. The first cautile (saith your Masse boke) is that the priest which wyll celebrate Masse, do after the beast maner prepare his cõscience through pure confessiõ, that he do vehemently desire the sacrament, and intende to worke his feate, that is to consecrate or make Christes bodie and bloude. That he knowe by herte howe to be haue him selfe in all his doinges. And that he haue mancelie and deuoute gestures. Thys is your sacrificer. But sayncte Paules man is an other maner felow he must be chaste, not double tonged, not geuen to muche wyne, not foloweinge filthy lucre, hauyng the misterie of fayth in a pure conscience. Yea he saieth not he wyl haue his mã confessed before he minister, but he wyll haue him proued and tried and so to minister, haueing no faute whereof he maye iustely be rebuked. Thus se you frind Hogarde, that in scripture you haue no testimonie for your sacricers and consecrateinge priestes. But yet I knowe wel you cã not as yet perswade your selfe to be confuted in thys behalfe, for you haue placed apiece of scripture to the contrare do thys in the remẽbrãce of me (say you) was a plaine cõmaũdemẽt to the apostles to cõsecrat christs

bodye, and by thys cõmaundement, hath euerie of them power to do it, as well Judas as Peter, And then I am sure if a man shoulde aske you the question, you would saye that the most vilanouse creature in the worlde beinge a prieste (as you cal them) hath ful power to do ꝑ same by breathynge out a fewe wordes out of a couetouse herte and blasphemouse mouth, wyth a mynde full of all abhominable and wicked thoughtes. Tushe tush you saye he is but a minister. It is god ꝑ doeth the dede. But I praye you syr by your leaue. Whose membre is hee Paule sayeth that who so toupleth hym selfe wyth an harlot, is the mẽbre of an harlot, and he that worketh vice is the seruante of synne then tell me, I praye you, whose minister he is, The mẽbre of an whore, the seruaunt of sinne and the minister of Christe? Non coherent. These thinges agre not. It is necessarie, that they be fyrst mẽbres of Christ and afterwarde ministers. But here your counsailours will say (for I take them to be more subtile then you bi reasõ ꝑ they are trained in a more subtile kind of liuinge then you are) that the wycked ministers in the church are the ministers of God as well as the godlye For Judas whoe was by the testimonie of Christ, a dyuel: was notwithstandeynge Christes minister and Apostle. Yea he cured diseases and wrought other miracles as well as the othere Apostles dyd. Leacke me thys nut saye you. Forsoeth syr you shall sone haue it cracked, and I beseche God the kernell maye do you good. I graunte that as Judas was the minister of Christe and wrought miracles: so are all prieستes that do resemble Judas the ministers of Christ as Judas was and maye do all that Christe hath comaunded them

euen

euen as he dyd. Judas was a dyuell but not in outwarde appearaunce, for when Christ sayed (Judas beynge presente) that one of them whiche put his hande into the dishe with hym shoulde betraye him: the disciples beganne to aske hym one after an other, whiche of them it was: Is it I sayde one, is it I saide an other. They sawe nothing in Judas his conuersacion, wherfore they shoulde suspecte hym more then themselues. But your sacrificeinge priestes are so far gone that their conuersacion declareth them to be the membres of the diuel, and the ministers of balle. They are of those priestes to whom God sayth by hys prophet. You offer defyled bread on my aultare, and yet you saye. Wherin haue we poluted thee? Euen in that (sayeth the Lorde) you saye the table of the Lord is but a vyle thynge. What other thing I praye you do your sacrificeing priestes? They can not a byde the Lordes table, nor the Lordes supper, they muste haue an aultare and sacrifice. They can not be content with communion at the Lordes table accordeinge to the fyrst institucion in honeste apparayle: but they muste haue a priuate Masse in masking coates dashed full of turnes & halfe turnes, beckeinges, duckinges, crosseynges, kysseynges, tosseynges and cumblinges, besydes the irreuerent breathynge out of wordes vpon bread and wyne, and the holdeynge them vp to be worshiped as goddes.

Yet once agayne marke the wordes of the prophete. Which of you (sayeth the Lord) shetteth the doores and setteth fyre on mine aultars without hyre? I haue no delite in you sayth the Lorde of hostes, and will receyue no gyfte at your hãde. Nowe tel me whether these wordes agree not wyth your priestes prouerbe. No pe-

eye no pater noster. Let me se if your priestes will do this heauenly worke of theirs without hire. Yea will they not compel men to geue the wages for doinge it? Howe saye you by the Masses at burialles, are not men constrayned to haue them and to paye for them? It shal not nede to reherse their dirige grotes, marianges monie, christeninge crisomes, beadrolle bribes, and suche other pillage. If the kynge shoulde take of euerie housholding person (as they cal the) yerely .ii. pence as they do at easter: what would be sayed trowe you? If he shoulde suffer none to be maried without a tribute: what gurdgestinge woulde ther be amonge the people? Well I saye no more but the plage of God shall fall vpon these hirelings, and make them dispised of al nacions, because they haue not kepte the wayes of the Lorde.

But nowe for your text of scripture (do this in the remembraunce of me) wherupon you grounded your foolishe faith of consecratinge and sacrificeing priestes: we must first consider what it was that Christ bade them do in his remembraunce. Consecrat his bodie and blonde saye you, for that was the thinge that he hym selfe dyd. But they that vnderstande the thynge aright, say that he commaunded them to deuide breade and wyne amonge them as he had done immediatly before. For Paul, speakyng of the same thinge sayeth. So often as you eate this breade and drincke thys cup: you shall declare the death of the Lorde till the come. The eatinge of the breade therfore and dryncking of the cup: are the thinges that Christ commaunded his Apostles to do in hys remembraunce, and not the consecrateinge of his bodie and blonde as you saye. So oft as ye shall do these thinges (saith Christ) ye shall do it in the reme-

braunce of me. As though he should haue saied So ofte as you shal come together and be partakers al of one breade and cup to thentente to declare your selues therby, to be al members of one bodie through the fayth you haue cõceiued in me: you shall do it in the remẽbraunce of me: the onely head of the bodie wherof you be mẽbres, callinge to your remẽbraunce this thinge that I haue here done to certifie you of your redemption by my death & bloud shedding and that euery one of you, is as well partaker therof, as you are of this breade & wine, whiche I haue deuided amõgest you. This is þ true meneing of, do this in the remẽbraũce of me, & not as you phantastie geueing powre to priestes to consecrate Christes bodie and bloude.

Wel now you proceede & thinke to wine your spores by banquetheing a mã of armes of your own appointing. For I neuer knewe any that was so folishe (onelesse it wer one of your teachinge) þ would say þ this sacramẽt was nought els but a signe of christs passiõ. For we (agaist whõ you fight so mankullie) do beleue & confesse that it is in signification the very bodi & bloud of Christ, þ is (the natural proprites therof cõsidred) spiritually applied, & do declare vnto vs the efficacie & stregth of þ bodie and bloude of Christ in geueing like to our soules: & the coupplinge of vs together into one bodie by faieth. These ar things of great importaũce & valure in þ eies of þ spiritual mẽbres of christ, though in your fleshely eies whiche cannot discerne the thing of þ spirit, thei be vile and of no valure. Well, you go forward with the triall of your maistries with your owne manne and laye fore to his charge with certayne exampls. The pascall lambe you saye whiche was offered in the old law, was an onely figure of christs offring

wherin you belye the scripture, for it was also a remembraunce of the deliueraunce out of Egipt. But to our purpose, another exemple you bringe of the rocke of stone out of the whiche flowed water, and that stone you saye figured Christe, and that is true But I thynke if a mā should aske you how the stone figureth Christ you woulde shape him but a slender answere, Well I wyll answere for you thys once, and saye, that in that the water ishued out of the Rocke freelye wythout any labour of mannes hande by dygeinge or heweinge therin: it signified Christ, the rocke and fountayne of liuing water, who geueth ẏ water of lyfe for nought wythout any of oure merites or deserueinges. And ryghte so doeth the pascall lambe beynge without spot and offered vp by the whole multitude of the children of Israell, eaten gredely wyth wylde lettise and vnleuened breade: declare that Christe oure pascall lambe should be without spot of sin, offered vp by ẏ whol multitude of the house of Israell, that is for and through theyr sinnes. For the sinnes of the people were the crucifiers of Christe. The gredie eateinge of it, wyth wilde lettise (an herbe nothynge pleasante but bytter) and vnleuended breade (a thinge vnsauourie) declareth the faruent fayeth wherby the faiethfull do eate thys lambe Christe, and beare the betternesse of his crosse, nothynge regardeynge the werishnesse and the vnsauiourie tast of the flesh which semed to be vtterlye destroyed on the crosse.

Now applie these .ii. examples of yours to the sacramēt, & tel me what inconuenience though in these significacions they be accommpted as good as the sacramēt. For euen as it was saide of the sacramente, thys is my bodie: so was it

sayd

sayde of the paschall lambe. Thys is the passeo uer of the Lord, and of the rocke, ꝑ rocke was Christ. So that if this worde is, be, of strength to chaunge substaūce: it hath chaunged the substaunce of the lambe and rocke also.

But to be briefe in thys matter your fonde assertion that the sacrament is both the signe and thinge signified: I thinke it scarce worthy to be spoken of. But yet cōsidering that it hath ben a commune errour, and certayne men of godly zeale and knowledge haue gone a boute to defende it: I wil somewhat saye vnto, to the contentation of the consciences of the weake.

The signe and the thinge signified, are as the father and the sōne, or the maister & the seruaūt are. That is to saye contrary, after such sorte that the one can by no meanes be the same that the other is, in one and the same respect. As the mayster, in the respecte of the seruante, by whome he beareth the name of a maister, can not be truelye called a seruaunte, nor contrarywise: right is the signe of any thinge cā not in the respecte of ꝑ thinge, be a things signified. Wherfore I conclude, that the breade being ꝑ sign of ꝑ natural bodi of christ: cānot be ꝑ same natural reall bodie. I am not ignoraunt what fond cauillacions som mē vse about this matter, referringe the signe to the accidentes of breade and the thinge signified to the substaūce of the breade turned into Christes bodie. But to make accidēces the signes of substaunces, when they be not visible nor other wise sensible, and a signe muste necessarily be sensible: I thinke it not worth the speakinge of. Some haue gone about to proue by a similitude, that one thynge myght be both signe and the thyng signified also. The breade (saye they) that the ba-

baker setteth forth for a sygne, is verie bread and yet signifieth vnto vs that there is breade to sell, so that that breade beinge the signe of breade: is both the signe and thinge signified. This reasone is apparant, and hath some similitude of the truth, But if a man weygh it well, he shall perceyue that the breade whiche standeth in the windowe for a sygne of breade within to be solde: is not that bread which is wythin to be solde. And otherwyse is it not a signe. For as it standeth in the windoome to be sold: it is bread to be sold, & not ꝑ signe of bred to be sold. And wher you charge vs with incredulitie of the Jewes: we charge you with no lesse For as they could not beleue that Christs flesche myght be eaten by fayeth: so can not you but loke to haue him grossely and (euen as they dyd) that he coulde no other wise performe his wordes, thē if he should conueigh his body into such creatures as mē do vse to fede vpō. But we beleue, and are by our fayeth assured, that he is able and hath geuen vs his flesche to eate bi fayth accordinge to the faithfull wordes of Augustine Beleue and thou hast eaten. And so eatyng hym we shal neuer dye, Whereas you flesshemongers ꝑ do dailie (as you thinke) deuour him flesche bloude & bones, are not like to escape the death euerlastinge (vnlesse ye repēt) because ye haue hādled the most worthi sacramēts of ꝑ bodi & bloud of Christ so vnworthilie. Is makeing it a sacrifice for ꝑ quick & dead for all diseases of men and beastes, for al plages the (euident tokens and sygnes of goddes iust wrath towardes vs) Yea makeinge it verily a mattier of marchandise, togather mony together and the ministracion therof a kind of occupacion and worke for moneye to mayn tayne Idel bellies, ꝑ nether can nor will learne

to be profitable to the publike weale.

¶ The ballad.

Thou hast the word, wherwyth god wrought
Man beast fish burd, And all of nought
Canst thou good bloud, Therwith make ought
That vnmade is. ¶ The answere.
We haue the same word I do playne confesse
And for al yous gay talke so do not ye
The word whiche as saint John doth expresse
Was the second person in trinitie
Without whō ther was nothing mad saith he
By no wordes writen it was that he ment
But by his sonne, one with him in deitie
Which is with vs nowe in the sacrament
Yet happly here ye will to me obiect
And wil alke me if Moyses did not write
The veri wordes which by god toke effect
In createin̄ge of man as he did recite
Yelle say I, wel then say you gone is quite
Al your hole matter which ye do defend
Excepte ẏ your prestes will stoutly stande byte
That they by ẏ word cā worke to ẏ same end
Wel hit forsoth and spoken lyke a clerke
Ye make as though ye walke in the light
But like one through blind ye walke in ẏ darke
For whom that in scripture hath any syght
Maye sone se that ye take not scripture eighte
God made al this world we se of nothing
Doth it folowe ẏ man can not by gods myght
turn thinges frō ther nature, god being willing
Now what gods will is in the Sacrament
I haue tolde you before by his wordes playne
In the whych the priest is but an instrument
For ẏ wordes ẏ christ spake he spakes againe
As christ him self bad, which was not in vaine
For after the wordes our Lord by hys power
Creates nothyng newe there that is certayne

But

But brynge ther the presence of oure sauiour.

☞ The c. nfutacion

Here you would seme to se far in a millstone You haue espied (you saye) that thoughe we talke neuer so teolilie, we do not cōfesse (which you confesse plainely) that we haue the same word wherwyth god made al thinges

And your proufe is substanciall, for you say that, that worde is the seconde persone in Trinitie whō we haue not because we beleue him to be in heauen. But you haue him you saye in the sacramēt, And thē you vse a figure of Rhetorike called preoccupacion, but I thinke you knewe not his name before. You preuent your aduersarie and solute his obiection before it is made. And wittelye you saye, yesse. Yea, sayeth your aduersarie, Then is all your matter quit gone, excepte your priestes can helpe and stande stoutly by it. Wel hit saye you than and lyke a clarke you braule after your accustome maner till you haue declared your selfe, as well sene in the scriptures as euer you were.

But some what to open your ignoraunce, I shall in fewe wordes declare vnto you, howe we confesse that we haue the worde wherwith God made the worlde. In the firste of Genesis it is weitten that God sayde. Let the light be made, and furth with it was made, & ryght so of al his other creatures. This is the worde wherwith we knowe that god made all thinge of nought. But you wold seme to be of a more fyne opinion, and lyke an Ape you imitate the thing that you can not attaine to. You woulde gladlye seme to be of the opiniog of them that affirme God and his worde to be all one. For you saye the worde wherewith God made the worlde, is the seconde persone in trinitie. And

streyght

streight waye you thrust him in to the sacrament and say that we haue him ther, as thoughe ther were no way but that, wherby we might haue him present. And truly after suche sorte as you dreame him to be presente, it is not possible to haue him present other wise then in some materiall substaunce.

For you are not content to haue him present as the Israelites hadde in the wildernesse, but you will after their exemple crie vn to Aaron to make you gods that you maye se with the carnal eie: for the Israelites were not so grosse but they knewe that the caulfe whiche they hadde made was not God, but thought they coulde not honour nor call vpon God otherwise then in a visible fourme. They were not perswaded of his invisible presence in all places. Euen so you thoughe you confesse the invisible presence of God in al places: yet you appoynte the secõd person in trinitie to his place in the sacrament, thincheinge that you can not otherwise haue the fruition of his presence then by a visible shape, the cause whereof is none other, but the lacke of goostly syght which shoulde shewe him you in his worde, although in the meane tyme I do not denie (yea I protest and defende) that the spirituall eie seeth him in his sacramentes also, the substaũce of the sacramentes remaininge in their naturall propertie of substaunce. Thus muche haue I sayed for the haueinge of the worde wherewith God made all thinges of nought. Nowe you conclude vpon the authour sayeinge. Sir, you take not the scriptures aright. For you saye God made all this worlde of nothinge. And doeth it folowe therfore, that man can not by Gods might turne thynges frõ their nature God beinge willinge they shoulde

so

to do. In this piece you vtter your owne ignorance & lacke of learneing. Who would be so made as once to surmise so fonde a conclusion as you inueigh against as gathered by the authour vpon this infallible trueth, God made al the worlde of nothinge. Dothit folowe therupon, saye you, that man can not by the might of God turne thinges out of their nature? As though ther had euer ben any so made as to cõclud so fõdly. The author endeuoureth nought else but to disproue this argumente, We haue the worde wherewyth god made all thinges of naught, why should we not thẽ do the laime by pronoūceing those wordes? And you cleane cõtrariwise inueigh agaynste him as thoughe he had fourmed his argument in thys wyse. We haue the worde wher vñ god made al ꝑ worlde, ergo man can not by gods might alter thinges out of theyr nature. Thus you procede in your blyndnes & after your notes set in ꝑ margẽt to cõfirm your saying, you sai you haue tolde vs before by the plaine wordes of Christ. For the priest you saye is but a ministet & like a parrat speaketh Christes wordes agayne, euẽ as christ him self bad (sai you) but ther, with your leaue you lie, I can nolenger forbeare you whẽ you bely my maister. For he neuer bad any priest or Apostle to speake those wordes agayn, No if he had biden thẽ speake them againe: he would not haue bydden thẽ (as the cauteles of your Masse do teach) breath thẽ out vñ one breath whout any pauseing or stop, as thoughe ꝑ pronouncinge of the wordes might make or mar But he bad, sate you, and ꝑ not in vaine. For after the wordes spoken our lorde doeth by his powre create no newe thinge but bryngeth ther the presence of our sauiour. You were so lothe to mayme your ryme that you haue well nolte

marred your reasone For howe agreth this w̄ that which you haue sayede in the beginning? The Lord did by his worde tourne the breade into his bodie, & the wine into his bloude. And here you say ẏ after the wordes spoken oure Lord bringeth there the presence of our sauiour. A man myght here demaund of you what Lorde and sauiour you talke of. But it is but follye to content about the mone shyne in watter (as the english prouerbe goeth) I wyl therfore leaue you to your wyse reasones, tyll you haue answered this confutacion accordeing to your bragges.

☞ The ballad

Yf w̄ that scripture. Thou canst not make
The least creature, How wylt thou take
On thy weake nature, Of bread to create
The Lorde of blysse.

☞ The answere.

Ye thinke al proued that ye onely, saye
And yet to saye trueth ye do but contend
By reason to kepe your fayth at a bay
Chargeinge men with that they do not defend
If we sayd that a makyng dyd depend
Of the priest or of god whiche we deny
Thē had ye some cause your time thus to spēd
Christ is ther but howe we seke not to spy
Therfore leaue of your folish blasphemy
It is agaynst our fayth catholyke and trewe
That euer christ shoulde be create anewe.

☞ The confutacion

You seme to accōpte reasone enimie to faith and to thynke that the brute beastes which are not troubled wyth reasone: maye soonest apprehende the perfection of fayeth. You do but cōtend by reasōe to kepe fayth at a baye chargeinge men wyth that they do not defende (with

that you can not deſēd, you ſhoulde haue ſaid) but if we ſayde (ſaye you) that the making did depend either vpon the prieſt or of God, which we denie (whome we denie, you ſhoulde haue ſayede) then had we ſome cauſe thus to ſpende our time. But for as muche as you neither beleue, that it dependeth of the prieſt nor of God but of ꝑ diuel as it ſemeth for one of thē muſt (bear the ſtroke in the mattier) you can ſaye no more but ſo it is, Chriſt is there, How it is we can not tell, nor are deſirouſe to knowe. Yet perneſtly you exhort vs to leaue ꝑ we neuer vſed (ſence it pleaſed god to open our eies, for it is againſt your catholyke & true faith, you ſay, that Chriſte ſhoulde be created a newe. Here is neither heade nor taile, but onelye an heape of wordes to fil out the line & make the rime. You haue ſaied before, ꝑ the prieſt as a miniſter pronounceth the wordes, & god doth his creature tranſmut, And now ye deni it. It depēdeth you ſay of neither of them. Yea you conclude before ꝑ our Lordes bodie is ther fleſhe and fell, and in an other place you ſay bodie and ſoule & biſides ꝑ god and mā: but here you ſay he is there, but how, you ſeke not to ſpie. But I cōiecte yet an other meaninge in your wordes (though in dede they ſowne no leſſe thē I haue ſaied) you wil ſay perchaūce, ꝑ in yout ſaying that you ſeke not to eſpie how he is ther, you meane ꝑ you ſeke not to know whether he bee ther paſſible or impaſſible, mortal or immortal whether he be ther in ſuch ſort ꝑ the moſe may eate him, the fire burne him, or the weat corrupt him. Thoughe you ſe al theſe thinges chaunce to the cake which you call conſecrate & turned into the bodi of Chriſt, yet you wil not ſeke to ſpie whether Chriſt ſuffer theſe thinges or not

Well

Well then, if a man shoulde demaunde of you whether the bodie of Christe dooe suffer these thinges eateinge of the mouse, burneinge and corruptynge: what answer would you make? You will not go frō that you haue written I am sure you wil not seke to spie. I will beleue it, but I will not serche it. And I praye you what wil you beleue? That Christe is ther naturallie and reallye, & that ther remaneth no substaunce, but onely the substaūce of Christe God & man.

Is ther none other substaunce there? What is it then that filleth the mouses bealye, & burneth in the fire chaungeth colour and putrifieth? My Lorde of Winchester sayeth accidentes for substaunce he sayeth there is none but Christe, who can suffer none of all this, and you saye you wyll not seke to spye. Well then I leaue you as one vncertaine of his fayth not knowing what to beleue, nor willing to learne And as you exhorte vs to leaue that is not in vs because it is against your faith: euē so I exhorte you to seke for that you haue not, that is the true vnderstāding of Christes sacramētes For it is a gayust our beleife (whych is the one onely fayeth which is grounded vpon the sure foundacion of the scripture) that Christ should be naturally and reallye presente in anye other place then heauen, tyl he com to iudge ẏ world

¶ The ballad

Hauinge no word, of consecracion
Wherof the Lord, hath mad relacion
Thou teachest abrode thine owne inuencion
Which is amise

The answere

Who is more blind then those that wil not se
What botes it to shew you any scripture

Which to youe reasone is harde or obscure
But yet once a gayne to do you pleasure
Ye shall heare if Christ made no relacion
In scripture of the consecracion
Christ to his diliples these wordes dyd saye
I longe to eate the paschall lambe sayth he
Wyth you my dilciples for nowe is the day
Of the swete bread, I praye you note and se
Howe the trueth wyth the figure doth agre
Christe was the true lambe which ꝑ prophetes
Should truly fullfyl the Moysaical law (saw
Christe eat the lambe ther as the law did will
Then to showe that that law was expired
He ordaynde his lawe, that lawe, to fulfil
Which whil ꝑ world lasts shal not be finished
That lãbe was him self which he ordained
To be offred dayly in remẽbraunce
Of his bitter death and paynfull suffraunce
Note here I praye you, one thinge by the waye
Christ sayd I long to eate with you this daye
The passouer, by which he did declare
What great loue euer towardes them he bare
Which was not only the lawe to fulfil
But also to show them more of his wil
Which was that he woulde gyue vnto thẽ all
The perfite pledge of the life eternal
Performing his promise made to them before
By geuing them his flesshe for euer more
Among them so to be comunicate
That therby they shulde be incorporate
In hym than, and he in al them also
What greater loue coulde he to his people sho
But yet with this loue our lorde dyd not cease
For in his moste payne his loue did encrease
Remembring man kind sayde, Sitio
Not onely for drinke, but mans healthy also,

Yi

Yt was that our Lord dyd then so sore thyrste
Se how this word both agre with the furste
I long(sayeth christe)to eate the pascal w yow
On the crosse, I thyrst, in which I note nowe
That by these true wordes christe doth signifi
The desire that he had to geue his body
Accordinge to his promyse saying thus.
The breade that I wyll geue playne to discusse
Is my flesh,here lo,was his fyrst promise
And at his maundy he fulfilled thys
Under forme of breade he dyd it ther gine
With spirit & lyfe whereby al such shoulde line
As dyd receyue it by fayth worthily
On the crosse also he gaue his body
To suffer paynfully he was there erecte
Thus ye se that as christ dyd saye, I thyrst
So dyd he before that he at the furste
gaue himself(said I lõg)which wordes proueth
the furst body & the last both one to be (to me
Christ at his last supper as I before saye
Toke bread and blessed it and brake it truly
Gaue ye to his disciples and without stay
Bad them take and eate this is my body
Then to shew them what body he ment,truely
He added these wordes to those he had spoken
Saieng,which for your sinnes shalbe broken
What body was broken for our trespas?
No signe of a body I thinke ye wyl saye
But euen the same body which borne was
Of the virgin mary,voyd this if ye may
Then toke christ's cup,bleste it the same wayes
As before saing:this is my bloud truely
Which shalbe shed for the synnes of many
What bloud did christe shedde for our sakes
I thinke ye wyll saye his bloud natural
This agaynst your errours very much makes
Which to auoyde be able ye neuer shal

Than

Then chriſte bad them do this in his memorial
What (this) was it that he bade them do
Was it not to bleſſe, to breake, and to geue to
And to ſpeake the ſame wordes ꝑ he ther ſpake
When he the bread into his hand did take
Which wordes were the wordes of cõſecratiõ
And then bad that on the ſame facion
His apoſtles ſhuld do, nowe thus ye ſe
That the true wordes of conſecracion be
In ſcripture, though you thoſe wordes ſkan
To be but only thenuenction of man
Yet one worde of Chriſte to mind here I call
Chriſt to declare that the law moſaical
He wolde hole fulfyl for the which intente
He toke the cup & layed theſe wordes entidente
This is my bloud in the newe teſtament
Syggnifieng that the olde lawe was ſpent
With al the bloud of beaſtes which did figure
The bloud of Chriſt aboue al blods moſt pure
Now marke thẽ, if ꝑ whẽ chriſt did playn ſay
This is my blud, ſhuld meane none other way
But in figure only, what were it more
Then the figures of the olde law before
Nor yet ſo much nether if ye marke wel
For in the olde lawe as I before tel
Very bloud to figure, chriſtes bloude truly
They did offer, vpon the which thinge I
Gather that and if the wyne be wyne ſtill
That Chriſte at ſupper did the lawe fulfyll
Wyth a figure of bloud, which cannot be
For a figure is fulfilled we do ſe
In the veritie and not in figure
Thefly in thys thyng ye wyl graunt I am ſure
This holy ſacrament god did fore ſe
A great comforte for all his people to be
For whych he ordeyned a prieſt and kyng

The

The same trueth to figure in his offering
Christ is a preest sayeth Paul after the order
Of Melchisedech, now note here further
Melcheledech was both a preest and king
So was christes also as recordeth writtinge
Melcheledech was a king and yet truly
No mencion is made of his progeny
Which doth signifie that christ was a kynge
His father vnknowe without beginning
Melcheledech was kinge as scripture sayth
Of Salem, which as sayn̄t paul plainely hath
To the Hebrwes that, that doth signifi
A kyng of peace, to whome he dyd applye
Christe our sauiour and ye beside this
Melcheledech of Christ a figure is
In this preesthode, for as scripture doth saye
He brought forth to Abraham in the waye
Bread & wine, In which acte scriptture doeth
The preest of ꝑ most hie god eternal (him call
Christ likewise gaue ꝑ formes of bread & wine
Of which Melchisedech was but a signe
Here may hap one thing ye wyl aske of me
Wher sayn̄te Paul doth note them thus to a-
For nether ꝑ prophet ther nor S. Paul (gre
Of breade or wine speakes not one word at all
But doth Melchedechs preesthod applye
Vnto christe when that he moste painfully
Dyd offer vp his flesshe and bloude most pure
Vnto his father this is playn scripture
All this is true, I wyl it not denye.
Yet for my purpose agayne to replie
To Melcheledech, note here that he cam
Forth with breade and wyne to mete Abrahā
Giuing thankes to God for his victori
Which to his preesthod perteined truly
Then that being his order how we can ye
Diuide christe of the same order to be

Syth

With vnder the kyndes of breade and wyne he
Gaue his body, this in scripture we se
And though S. Paul do no bread or wine name
Doth he deny Christes priesthode in the same?
Nay forsoth for as of Christ is spoken
He gaue the body which is broken
For our synnes at his last supper ye knowe
And then what though S. Paul nothyng show
Of bread and wyne, yet their priesthodes agre
So much the more, if this well noted be
Melchesedech dyd not offer wyth bloud
And yet dyd he fygure Christes priesthod
When he on the crosse offered his bodye
Unto his father with his woundes bloudye
Howe shoulde that be? no bread or wine there
Yesse forsoth the scripture wyll it wel beare
Syth Christ gaue hys bodye as I before saye
Under those fourmes because thei shuld alwai
Remember his death by that sacrament.
Which death the breade & wyne did represent
That Melchesedech offred, here ye se
Howe both their priesthodes herein do agre
For Melchesedechs order dyd attend
Unto Christes offring on the crosse at the ende
Which offring ther done was done once for al
To be offred so, agayne he neuer shall.

☞ The confutacion

☞ No man myght worsse haue complayned of the blyndnes of theym that wyl not se, then you your selfe (frende Swynharde) for if you woulde but once open youe eies, and reade the places of scripture that you bring for your purpose and weigh them with the circumstances: I doubt not you woulde be ashamed to wrest them so farre oute of tune. And where you do nowe gather of Christes longynge before hys supper, and his thirstyng on the crosse, that the

first

fyrst bodye, that is (as you say) the bread, and ꝑ last, which died on ꝑ crosse, are al one: I doubte not but if you would way the places with wor thy iudgement, you would sone be ashamed of your writyng, and of al your fond reasonyng a= boute the same wordes. For the first Luke saith When the houre of supper was come, he satte downe and his .xii. Apostles with him, and he sayd vnto them. With great desire haue I de= syred, to eate this passeouer with you before I suffre. For I saye vnto you, from hensforth I wyl not eate it, tyl such tyme as it be fulfylled in the kyngdome of God. &c. Luke. xxii

☞ What spiritual eie can se any other thing in these wordes of our sauiour: then that he de syreth greatly to declare vnto them before hys death by the eatyng of that lambe which was the remembraunce of their deliueraunce out of Egipt, and the fygure of hymselfe, beyng the vnspotted lābe that was preordinated to take away the synnes of the world: that from thēce furth they should nomore vse any suche sacra= ment or ceremony to declare hys commyngē in the flesh, because the tyme was then come wher in this sacrament and all other should be fulfil led by hys death vpon the crosse, whiche was, is, and shalbe our deliuerance out of the spi= ritual Egypt, and the sufficient raunsome for our sinnes. This was the fulfyllyng of the fy= gure by the veritie, and not as you fantasie the olde to be fulfilled by the new, in that you saye that Christ ordayned his law to fulfil that law So that you make one lawe figure of another and one sacrament to be the thyng signified by an other. But yon sai, that lambe was himself whiche he ordeined to be offered in the remem= braunce of his bitter deathe and passion. Here

might

myght I aske you which lambe you will sai, I am sure, the true lambe that the prophetes saw which is himselfe. Wel then hath he made hymselfe a remembraunce of his owne death. But I prai you, esteme you him so litle as so? Do you accompt his death of more valure thē himselfe? No signe or remembraunce of a thynge, can be so good as the thing it selfe, more then the goodnes of the shadowe can be equal of value with the body. If Christ therfore daily offred vp, be the remēbraunce of his bitter death: then is his bitter death better then he himselfe. And yet you haue not all done with Christes longyng. One thyng you say, you woulde haue noted by the way. And that is that Christ longed to eate the passeouer with his disciples, not onelye to fulfil the lawe, but also to shew them more of hys wyl, which was, that he would geue thē a perfect pledge of eternall lyfe, according to his promise made to them before (as is mencioned you say in the. vi. of Jhon) geuynge his flesshe to be communicate, that they myght therby be incorporate in hym and he in thē. And thē you toyne hereunto, his thrustyng on the crosse. And vpō this longyng and thurstyng, well and clarkely you gather the greate delire that Christ had to fulfyl his promyse that he made when he said The bread that I shall geue is my flesshe.

☞ Men of learnynge and iudgemente in the scriptures, may easely perceiue your ignoraūce in this matter. I wil not therfore go aboute to opē it to them. But for their sakes that be not yet fully grounded in the true vnderstandynge hereof, I wyl take sōwhat more paynes in the openyng of this ignoraunce of yours, notwithstandyng that I haue spoken somwhat largely of the mattier in the confutation of the former

mer parte of your answere, wher you claymed thys promyse of Christ as you do here.

☞ Marke therfore good christian brothers, to you I speake ẏ ar not yet so fully instructed in Christ, but that you sauour somwhat of the Phariseis leuen, & yet would gladly be deliuered from the blyndnes of errour, marke I say how far wide this man is from the true meaning of Christ in this place. He hath non other occasiō at al, to applie this piece of scripture to his purpose: but only for that ther is bread mencioned. It fareth by hym euen as it doth by the patrons & defēdours of Purgatorie. & or wher soeuer he findeth bread named in the scripture, ther he laith a straw, as a marke to fetch his cōmune places by: euē as thei did whē thei found ani mēciō of fire. Jhō Frith hath opened their folly at large in his disputatiō vpō Purgatori Would God I were able to do halfe so muche in this matter. But take it in good parte (deare brethrē) that I shal writ. And if you shal find it consonāt & agreable to the scriptures: then embrace it, and geue God the thankes, otherwise, hold it accursed, and do not once opē your eies vpon it. For the mo ẏ should embrace my doctrin being vngodly: the greater should my damnation be. But being assertained by ẏ spirit of truth, that I teach nothing but that I fynde in the boke of truth: I am bold to byd you mark and learne the true vnderstandynge of these wordes of our sauiour Christ: The bread that I shal geue, is my flesh. ¶ Our sauiour Christ, perceiuing ẏ the fleshlye minded Jewes, foloed him more for ẏ thei had eatē the loues which he had multiplied, then for the miracle or wonder ẏ he had wrought: toke occasion at the questiā which thei asked him saiyng, Rabbi or Mayste

ker, when cãmest thou hyther? as who shoulde saye we haue sought and layd wayt to knowe howe and whan thou shouldest passe the sea, but we coulde not perceyue any ship prepared for thy passage. Hast thou therefore cõueighed thy selfe ouer by miracle as thou diddest multiplie the fiue loues? He toke occacio I sat here at, to declare vnto them that all hys wordes and dedes are to be loked on with the spirituall eie and not with the carnall. And euen at the firste he sayeth vnto them. Ye folowe me not because you haue sene the wonders. But because you haue eaten of the breads and are satisfied. As who shoulde say you pretende a wõderous desire to se the wõders that I worke, as men that woulde therby be allured to embrace and folowe my doctrine: but youre intente is none other but to be fed at my hande and so to lyue idely without labour and trauaile more then to wander vp and downe after me. But I shall tel you what you shall do if you wil folowe me. Worke for the meate that perisheth not, but that remayneth into lyfe euerlastinge which meate the sonne of man shall geue you. For this is ỹ meat that god the father hath appoynted. Then sayed they. What maye we do to worke the workes of god? He answered vnto thẽ in this wise. This is the worke of God that you beleue in him whome he hath sente. Thẽ brake they out in theyr owne likenes, and agaynste theyr wylles, vttered theyr faulse dissimilacion, sayeinge, What myracle workest thou therefore, that we maye se it, and beleue the? What workes doste thou? Our fathers eate Manna in the wildernes, as it is writte. He gaue thẽ bread frõ heauen to eate. But our sauiour sayd vnto thẽ. Moises gaue you not

breade

bread frō heaue: but mi father geueth you true or verie bread in dede frō heauen. For ẏ is the true bread ẏ descended frō heauen, & geueth life to the worlde Then sayde they, Lorde geue vs this bread alwayes. These mens mynd was altogether vpon materiall breade. Let vs neuer lacke this bread, say they. Well Christ maketh them answere. I am the bread of lyfe, sayeth he, who so cōmeth vnto me shall not honger, and he that beleueth in me, shall neuer thurste. But I haue told you, that you haue both sene me, and not beleued. Here may you learn to eat the bread ẏ Christ speaketh of. It nedeth you not to prepare tooeth and throte, nother bealye nor stomake, but beleue & you shall not honger nor thurst. You shall haue plentie of his heauē ly foode. He that commeth to me sayth Christ & he that beleueth in me. To come vnto Christ and to beleue in Christ, is all one thinge, as appeareth by the wordes folowing. Euerie thing that my father geueth me shall come vnto me, and I will not caste him out that cometh vnto me. For I descended frome heauen, not to do my wil, but his will that sent me. And thys is the wil of mi father ẏ sēt me: that I should not lose ani thinge ẏ he gaue me, but that I should rayse it again in the last day. Yea, this is the wyl of my father ẏ sente me: ẏ euery one that seeth the son and beleueth in him, should haue life euerlasting, & I wil raise him at the last day He that seeth the son and beleueth in him. To see and to beleue, to eate and come to Christe is all one thyng, The Iewes therfore murmured at his wordes in that he sayed. I am the liuinge breade that descended frome heauen and they sayde. Is not this the sonne of Ioseph whose father and mother we knowe.

Now

How sayth he thā þ he descended frō heauen? Behold these carnal Iewes, how grossely they applied al things to the flesh. They were altogether flesh, & could perceiue nothing of the spirite. Christ endeuoured to teach thē the mistery of his incarnacion, who being the fourme of God thought it no robbri to hūble him selfe into the fourme of a seruaūt, & they would nedes vnderstande his wordes to be spokē of þ bodie which they knew to be borne of Marie the carpēters wife. Is not this Iosephes sonne sayed they whose father & mother we knowe? Howe standeth thys then wyth hys wordes when he sayeth I came from heauen? But he answered their fleshelye talke saiynge. Murmure not among your selues. For no man can come vnto me, except my Father whiche sente me drawe him and I, shall rayse him in the last day. It is written in the Prophete. All shalbe taughte of god. Euerye one that hath hearde of the father and hath learned: cometh vnto me.

Not þ any man hath sene the father, saue only he þ is of god. He hath sen the father. By this seing of the father, may you easily (most deare brethern) perceiue, what seing, what eateinge & commynge vnto Christe it is, that is ment in al this Chapt Euen the gostly eateing, seing and comeing vnto Christe. For though a mā be neuer so muche of God: yet shal not his fleshely eie see God. And to declare hys meaning more plainly he saith. He that beleueth in me hath euerlasting life. Al that he hath spokē before of the eating, comming & seing, & al that he speaketh afterward, is conteined in those few wordes he that beleeueth in me hath euerlastinge lyfe. I am the breade of life: Your fathers dyd eate manna in wilderneße and are dead, Thys

breade

bread is it þ cãe frõ heauẽ, þ if any mã shal eate of it, he shal not die. I am þ liueing bread, which came frõ heauen. If any man eate of this bread he shall liue for euer. And the breade þ I shall geue is my flesh, which I shal geue for the lyfe of the worlde. Here is the whole matter, here haue we a playne promise (say thei) þ the bread that Christ shoulde geue to his disciples at his maundie was his flesche. Oh blinde asses. How long wil it be ere you pearce the flesh & enter into the spirite? Because his outwarde wordes soune flesh. You wyl not once thinck vpon any spirit, but euen as the Iewes dyd, sticke styl in the flesh & fleshly eatyng. But because you wyl not seme to murmur & contend as þ Iewes did saiyng, how cã this mã geue vs his flesh to eat: You wyl beleue (you say) that it was a thynge very easy to do. And thẽ you reproue þ Iewes of vnbeleue: because they wer not so grosse as you, to beleue that Christ would thrust his naturall body into a peice of bread, that thei might without grudge of stomack eat it. You declare your selues neither to sauour the spirit, nor yet to vnderstand the phrases of the letter. The Iewes could take the phrase a right, & saye howe cã this mã geue vs his flesh to eat? Thei doubted not how he should geue thẽ his flesche in the fourm of bread: for thei knew, þ after þ phrase of the Hebrue tong, he ment by bread food. As thoughe he shoulde haue sayde. Youre fathers were fedde in the wildernes, with Manna, and yet they are dead, but the foode wherewyth I shal feede you is my flesh, not that you shal eat it as your fathers dyd Manna and so dye, but I will geue it for the lyfe of the worlde, so that if you wyl beleue and putte youre trust herein (for that is the eatynge of my flesche) you shall

neuer

neuer die the death of the soule, for the bodye is mortal and must nedes dye. That this was his meanyng, is playne by the answere that he gaue to their contention. Certes (sayeth he) I say vnto you, except ye eate my flesshe & drynke my bloud: you shall haue no lyfe in you. Who so eateth my flesh and drinketh my bloud, hath euerlastyng lyfe, and I wil rayse him vp at the last day. And then he openeth the phrase of the Hebreue more playne and sayethe. My flesshe is very food, and my bloude very drincke, he that eateth my flesshe and drinketh my bloud, tarieth in me, and I in hym. And as my liuynge father sent me, and I liue through hym: euē so he that eateth me, liueth through me. Now tel me (you flesshmongers) if the Jewes hadde then torne Christ in peaces with their teth, and eaten him euery morsel, should they haue liued throughe hym? Oh beastly blynd. This is the fode that came from heauen. Not as your fathers dyd eate manna and are deade: but such as eate this fode shal neuer die. If this be spoken of the sacrament howe agreeth it wyth the wordes of S. Paule to the Corinth: who so eateth this bread and drinketh this cup vnworthily eateth & drinketh his owne iudgement. Howe chaunced it þ Judas was not saued by it? Howe can youre prestes that breake they. faste wyth it dayely, be damned? Yea if this be spoken of the sacramēt then is that also spoken of the sacrament when he sayeth Excepte you eat my flesshe & drincke my bloud, you shal haue no life in you. And thē how could the theefe þ was crucified wt Christ be saued? For I am right sure he neuer receiued the sacrament. Yea in what takeinge be all the children & yonglinges that die before they come to yeres of discrecion to receiue this sacramēt.

Thus

Thus maye you se( deare bretherne ) howe
far these men are from the spirite, and yet they
woulde seme so spirituall þthey haue captiua-
ted all theyr senses & reasone also to beleue the
thinge that was neuer taught, and that after
suche sorte, that they declare them selues therin
to be moost fleshely nothinge perceyueinge the
wordes of Christe when he sayeth The wor-
des that I speake, are spirite and life. It is the
spirit that geueth life, þflesh profiteth nothing

Nowe frinde Hoggherd. I thinke you be a-
shamed of your misreporting of this piece of
scripture, or if you be paste shame: yet I truste
the godlie minded do so plainelie perceiue your
slender iudgemente herein that they wyll geue
you leaue to lye tyl your tong faile you ere thei
wyl credite your wordes. But nowe commeth
the hardest piece of worke into hand. Yea and
so clearkly handled( as you thinke) that no mã
can be able to auoide your reasones. At his last
supper you say, Christe toke breade, blessed it,
brake it, and gaue it to hys disciples and bade
them take and eate, this is my bodie. And then
to shewe them what bodye it was ( saye you)
that he ment: he added these wordes, Which
for your synnes shalbe broken. Then( subtyle,
ly) you aske thys question. What bodie( saye
you) was it that was broken for our trespas?
And then you phantasie wyth your selfe, that
we wyll not saye a fantasticall bodie, but euen
the same bodye that was borne of the virgyne
Marie. It semeth by your wordes that you
thinke the Apostels to be of your opinion con-
cerneing the pluralitie of Christes bodies. To
shewe them you saye, what bodie it was that
he mente: he sayed, þ bodie which for oure syn-
nes was broke. And stil thinkeing euerie mã to

be of your owne opinion, you aske vs ẏ same questian. Wherunto we answere euen as you coniecte, no signe of a bodie, but the selfe same bodi ẏ was borne of the virgine Marie. Voide this if you may, saye you. Alas pore fole, whie triũphest thou before the victorie? Thou thinkest ẏ al is ouerthrowne with this one weake argumẽt. Which in veri dede is none argumẽt but a mere cauillacion, as shall moste plainely appeare to as many as knowe how to fourme an argumẽt. Your argumẽt (or rather cauillaciõ) is fourmed in this wyse. Thys is my bodye which shalbe broken for you, but the bodie that shalbe brokẽ for you was borne of the virgine Marie, Ergo this bodie was borne of the virgine Marie. Ithynke a man had nede to haue you to ẏ vniuersitie to teach you to vnderstãd your erroure in this argumẽte. For I perceiue you haue perswaded your selfe ẏ euerie thinge ẏ may be brought into fourme of argument is infalliblie true. Other wise you would not triumph vpon this argument I am sure. Consider I praye you, your maior prosicion, if you knowe what a maior or proposicion meaneth, & then tel me wherther it be not a doubtful proposicion, for a man holdeinge bread in his hãd or rather haueing deliuered breade vnto other to saie this is my bodie which shalbe brokẽ for you Is it not as like ẏ he should by ẏ proposiciõ, meane ẏ the bread is his bodie in significacion, as in substaũce. Yesse verely, & more lyke, considering the partie that spake the wordes, and the cause whie that natural bodie of his was cõceiued & borne of the virgine Marie: & againe the heares to whõ the wordes were spokẽ & the bread deliuered. For ther be in ẏ bread two thinges whiche do plainelie declare these

two

two, the geuer & receiuers. The geuer is decla-
red by ẏ the bread is the principanl fode of the
bodie yea & in the language ẏ he spake, al kyn-
des of fode are called bread Christ therfore be-
ing the onely & vniuersall fode of the soule: is
right wel declared & signified vnto vs by thys
bread. The other thinge is the makeing of the
bread of mani graines being but one bodi whē
it, is made. And therby is wel declared ẏ vnitie
of al faithful beleuers in Christ, who being ma
nie in nūbre, are in fayth but one mistical bodye
of Christe. Lo here is your maior proposicion,
Aske your coūsalours how your cōclusion fo-
loweth herupon, I praie you, & thē tel me more
of your mind. I will spēd no more time W you
nowe about this argumēte, because I thynke
you may say by the termes of the arte, as a cer-
tayne priste in the citie of Londō saied by thys
terme trāsubstāciacion, I could neuer knowe
(quoth he) what this word trāsubstāciō should
meane. Wel you labour to proue by ẏ same ar
gumēt, ẏ the wine is ẏ natural bloud of christe
and thē you descant vpon Christes (this) when
he sayed, Do thys in the membraunce of me.
What this was it ẏ he bade them do, saie you,
was it not to bles, to breake, to geue, & to speake
the same wordes ẏ he spake? No fole no. But
by those visible sygnes bread & wyne, to cal to
remēbraūce the heauēli fedeing of their soules
and ẏ inseparable vnitie of thē selues by faith
Neither be the wordes ẏ Christes spake, the
wordes of cōsecraciō, or able to tourne the sub
staūce of creatures: more thē the name Petrus
which Christ gaue vnto Simon, was able to
turne Simon into a rockey or stonye nature,
when Christ sayed. Tu es Petrus et Supper
hanc petram et cetera, The wordes therefore

are the wordes of Christ, but to cal the wordes of consecracion, is a mere inuencion of mē, As for your note in ẏ magine, is so wel applied to the purpose: ẏ I leaue it for men to laugh at thinkinge it no neede to confute ẏ which fighteth with it self, and is redie to tourne agayne and take you by the face in diuers places of your Answere.

Then ye call to remembraunce (you saye) yet one other thing, Christ takeing ẏ cup, you say, intēded to fulfil the moysaycal law in al pointes that is to saye, to make the wyne his bloud which was prefigured by al the blud that was offered in the olde lawe. Wherfore (you saye) if the wine remayne styll, he fulfilled the lawe with the figure of bloude, so that one figure was the fulfilling of an other. Lord god, what beast coulde be so blind as you shewe your self to be, wer it not that the spirite of errour reigneth in you? It appeareth by your words that folow, that you haue reade the Epistle to the Hebrues, and yet you are not ashamed to saye that Christ instituted the sacramente to fulfyll the lawe. Paule sayeth the offerynge of hym selfe on the crosse, was the thing that was prefigured and you saye it was the sacrament. If thys your phantastical opinion, be the trueth: howe chaunceth it that in al the writteinges of the Apostles: can not be founde one word of any such fulfilling of the lawe. Paule wrytting of the sacrifices of the olde lawe euen of purpose, to declare the meaneing of thē, declareth thē al to be fulfiled in the one onely offering vp of Christ on the crosse. Also to the Corin. intēdeing to declare the true meaning of the yerely passeouer lambe, he sayeth Christ is offered vp oure pascall lambe. Let vs therefore bancket

not

not in the leuen of olde malice and wickednes, but in the swete breades of sincerittie and veri= tie. Loo, here he applieth the passouer Lambe, vnto Chriſte offered for oure synnes, and the swete breades to our godlie conuersacion and liueing. And yet (as one thorowly blinded with affections) you wyl conclude vpon an inconue nience. If the wyne be not turned into verye bloud (you say) it is not so much to be esteemed as the figures of the olde lawe.

For they were no fygures of bloude but ve= rye bloude in dede. Here you declare your selfe not to haue captiuated your senses, for if you had, you would not iudge the wyne to be a fi= gure of bloud because it is red (for other cause ther is none why you should so cõiect) but you woulde wyth vs confesse that as Paul teach= eth, the wyne representeth vnto vs the wonder= full vnion of all the faythful beleuers in christ that they beinge infinite meanie in numbre, are yet but one bodie through the fayeth in Christ Iesu whiche knitteth theym to gether euen as the sinues doo the bodie. And this is declared (sayth Paule) by that the wyne is made of ma nye grapes, and is yet but one cup of wyne, e= uen one bodie, so compact together, that it can by no manes be diseuered. Thus do we se that the wyne is the figure, not of Christes bloude because it is red or lyquid as bloude is: but of the inseperable vnitie of Christes misticall mẽ= bres, his faythful church and congregacion of faythful beleuers. Mo se also that it is the fi= gure of Christs bloudsheding because it is one of the two principal kynds of fode wherwyth our bodies be fed. For therin it declareth that the belyefe in Christes bloud shed for our sin= nes is one of the two principall kyndes of the

fode of oure foules . For other fode hath the
foule none, then the liuely worde of god, wher-
in are taught these two thinges only. The flesh
of Christ broke & his bloud shed for our sinnes
These things only (I say) are taught in ꝑ scrip
ture. For who so lerneth not these things learn-
eth nothing in ꝑ scripture. What other thing
doth the olde lawe thē bring vs to Christ? And
then what doth the newe testament other then
teach vs this lesson. We graunt you therfore,
that Christe did forse this sacramente to be a
great confort to his people, after suche sorte as
I haue sayed. Yea we graunt ꝑ Christe did al-
so forse your leprynge miracles wherby you e-
stablishe your fleshly presence: when he sayed.
Beware of false prophetes whiche come vnto
you in shepes clothing, for inwarde they are
rauening woulfes. Yea he geueth vs warneing
of your lying signes, and of your bulie demon-
strations, when you saye, lo here is Christe, lo
ther is Christe. Beleue thē not, sayeth he. That
was ment of the pigrimages, say you, but whē
they were vsed you denied it, as you do now
of the sacrament. So loth you are to be driuen
from your startynge holes.

Thē come you out w Melchisedech. God ap
pointed him, say you, a priest & a kinge, euen to
figure this same offering. And then a while ye
bustle blindly about this kingdome & priesthod
so long til you falle into your olde flesh agayne
and thus you say. Melchisedech brought forth
bread & wyne vnto Abrahā in the waye & in the
same acte scripture, you say, calleth him ꝑ priest
of the high god eternal. Thē applieng the mat-
ter to yourpurpose you say christ did likewise
geue the fourme of bread & wyne, of the which
Melchisedech was but a signe. Wel hit maister

Hogard

Hogard. melchidech brought furth bread & wine vnto Habraham to refreshe him after his great trauaile in the recouering of his kinsfolke and cōtrie men: & you, like a deuine of the grosseste, sort, say ẏ Christ did the lyke thinge, when he gaue to his disciples, the fourmes, as you say, of bread & wyne. Thus your wordes sowne, if a man take thē as the lye, but I am ryght sure you would saye, if you were de maunded your meaneing, ẏ as Melchisedech offered vp bread and wine in sacrifice: so did christ ẏ fourmes of bread & win. For you say a little before ẏ scripture accōpteth Melchisedech ẏ priest of ẏ highest in ẏ he brought fourth bread & wyne to Habrahā. And in so saying you shoulde amend the matter wel. for if Melchisedech wer ẏ priest of the highest in ẏ dede thē was Habrahā ẏ highest god for he offered bread & wine to none, other but Habrahā. Then do you for se an obiection & pretilie ye preuent ẏ might be saied against you. And in soluteing ẏ, as you thinke, you say ẏ in bringinge fourth breade & wyne vnto Habrahā Melchisedech gaue thankes vnto God for Habrahames victorie. And that, you saye, was a pece of his office. As who should saye he made a sacrifice of breade and wyne, & in verie dede in that he refreshed Habrahame and his companye wyth bread and wyne, when after their greate trauille theyr bodyes neded refreing: he offered an acceptable sacrifice vnto God, and so dyd Christe when wyth hys bodye and bloude offered one the crosse, he refershed our verie soules But for the thankes that Melchsedeche gaue vnto God, if you, consider the places well, were done wyth a thankeful herte and Godly wordes for he sayede Blessed is Habrahame vnto the hyghest God that hath

made

made heauen and earth: and blessed be ꝑ hygh GOD by whose helpe the enemies are in thy handes. But for your obiection. A man myght aske you (you saye) howe this dede of Melchisedeche maye be thus applied, seinge that, neyther the prophet nor Paulle maketh any mencion of breade or wine, where Paul noteth thē thus to agre, meaninge of Melchisedech and Christe. But Paule (saye you) doeth applye Melchisedeches priesthod vnto Christ, in that he offered vp his flesh and blood vnto his father. Thys ye saye is palayne scripture. And yet if a man should go roundly to you: I thinke it would trouble both you and your counsaylours to find it in scripture that this should be Paules meanyng. For the place to the Hebrues that you build vpon: maketh rather against you therin. First (sayth Paule) Melchesedech, is interpreted the kinge of iustice, and then the kynge of Salem, that is the kynge of peace, whose parentes and kynred are vnknowen, neither haueing beginning of dayes, nor ende of lyfe. For beinge compared or likened vnto the sonne of God, he remayneth a priest for euer. If you had any little sparke of the spirite of God in you: it were verie easye for you to iudge wherein Paule compareth Melchesedech vnto Christ: Euē in that he was wythout begynnyuge, without endeinge, descended of vnknowne parentes, & remayned a priest, for euer But you are styll in the flesh, and harpe still on one stringe, as appeareth by your melodie. And you dreame ꝑ because Paul maketh no mēcion of bread & wyne we will say ꝑ he denieth Christes priesthode. For your fleshely vnderstādyng will not suffer you to vnderstād any other priesthod

in

in Christ, then that should stand in the offrynge of materiall sacrifice, as breade, wine, fat lãbes kiddes, gotes, & such other. And by the same vnderstanding you say that the bread & wyne that Melchesedech offred (for so you place your termes of the breade and wyne that he gaue vnto Abraham) figured Christes flesh & bloud offred on the crosse Which assertion, how it agreeth with the scriptures: is easie to be sene of al the that are spiritual & haue the spirit of God dwelling in them. As for your pretie note þ you set in the marge: I leue it to your selfe, as a determiciõ of your owne making. For wel I wot it is not to be found in any writter worthy of faith but in such as you are your self, besides that it is contrary to the true meaning of the scriptures, in as many places as this sacrament is mẽtioned. ¶ The Ballad.

¶ For Christ hath sayd Thou cãst not shape
One heare of thy heade, whyte ether blacke.
How cãst thou of bread, The gods cõne make
whyche in heauen is. ¶ The answer.
Thys stake I haue answerd playnly before
For styl ye be harping vpon one stryng
Therfore to thys I wyl answere no more
But pray vnto god that he wyll you bryng
Out of your errour, but thys is one thynge
Except ye beleue as sayth Elay.
Ye cannot vnderstand thys hye mystery

☞ The confutation

This stake (you say you haue answered before for all is (you say) but the sowne of one string And therefore you wyll answere no more. And then ouercome with charitye, ye, brast out in a prater and wish that God wil bring þ authour out of his errour, not much vnlike to him that hauinge a beame in his owne eie: goeth about to put a mote out of his brothers eye. And then

straight way ye declare a shamful errour of my Lord of Winchesters, whiche you vse as youre owne concernynge the vnderstandynge of this place of Esay, except thou beleue, thou canst not vnderstand. For the ryght vnderstãdyng wherof: I could tempt you to the Answere that Anthony Sylbe hath made to my Lordes Deuelish Detection in the .xvii. leafe of the same. But because you should put no lacke in thys confutation: you shall haue it here. The wordes you wrest to your purpose, yea you falcify the texte which hath. If you wil not beleue the cause is ꝑ you are instable. So that here the prophet speaking vnto the rulers of the people of Israel, promisynge the deliueraunce frõ the force of their enimies, and perceiuing that they dyd not credyt his wordes: saith, If you wil not beleue this deliueraunce from your enemies: the cause of your vnbeliefe, is none other but that you are vnconstant and wil not be faythful. This is ꝑ interpretation of them that folowe the Hebrue The common translacion grueth an other interpretation, and that is this. If you perysche or be vanquished of your enemies: knowe ꝑ your vnbeliefe is the cause therof And this interpretation semith to folowe of that which the prophet had said befor, confortyng kyng Achaz against his enemyes, who had conspired against hym. Thus saith the Lord God (said ꝑ prophet) their counsayl shal not stand, their purpose shal not come to passe. And after few wordes he addeth Yf you wil not beleue: you shal not endure. As who should say. If you wil not beleue this promises: I wil suffer you to be roted out by your enimies, you shalt not cõtinue though you escape these daũgers ꝑ you be in now. Take it which way you wil therfor, and you shal not make it for your purpose, vnlesse you wrest it to farre oute of tune (as you doo) by the example of my

lords

Lorde of Winchester. But nowe for that you
say that you haue answered this staffe before:
I wold gladly knowe where. I remember you
saye that neuer man taught or helde it, and yet
your owne Doctours are full of that opinion.
Which you shal find if you cā intreat some of
your counceilers to expound vnto you a pece of
the boke called Sermones dis. In ỹ. Cri. sermō
on xiiii. sōday after Trinitie: ar these prette wor
des, cited out of s. Banard, as you call him. O
veneranda dignitas sacerdotū, quorum mani-
bus, tanq̄ in vtero virginis filius dei incarna-
tur. That is to your lewd vnderstāding. Oh ỹ
dignitie of prestes, worthi to be had in reuerēce,
in whose hādes (euē as in the virgins wōb) the
sonne of God is incarnate. And a litle before is
said. Octauo deus honorauit sacerdotes in hoc
quod sacerdos aliqualiter similis est Marie
beatissime virgini. Primo, sicut beatissima vir
go Maria cōcepit per quinq̄ verba, verū cor-
pus christi. Luce. i. Fiat mihi secūdū verbū tuū)
sic sacerdos cōficit per quinq̄ verba, verū cor-
pus. &c. That is, eighly god hath exalted prestes
in ỹ the priest, is after some sort lik vnto Ma-
ri the mooste blessed virgin. First, as the mooste
blessed virgin Mary dyd by. v. wordes, cōceiue
the very body of Christ (Luke. i. Be it vnto me
accordyng as thou hast sayd) so the preist doth
wt. v. wordes make the very body of Christ. &c
What should I reherse any more of this bla-
sphemous geare. But in the beginninge of the
same sermon in the first dignitie, of pristes, is
this more then diuelish affersion groūded vpō
the first of Jeremy. Ego constitui te hodie su-
per gentes et regna. I haue ordained the aboue
nacions and kyngdomes. The words are these
Unde breuiter, deus exaltauit sacerdotes super
omnes homines & super omnes creaturas. Un-
de

de quidam doctor dicit. Si conditione estis homines, dignitate estis super omnes homines. Idē doctor. Sacerdos altior est regibus, felicior angelis, creator sui creatoris. That is in englith Briefely therfore God hath exalted prieftes aboue al men, and aboue al creatures wherfore a certaine docter saith. If so be þ ye be mē: yet are ye of dignitie aboue al men. And the same docter. A priest is hier then kinges, more happy then angels, and the creatoure of his creatoure. The bokes ar to be had wherin is more therof thē any christian eares cā abide.

¶ The ballad

A better mynde. The Lorde graunt the
That thou mayst fynd, hys verite
which maketh the blind, In soule to se
what hys will is.

¶ The Answere.

I pray God gyue syght to those that be blind
Then trust I to se your conuersion
For none is ther blynder that I can fynd
Then you be in youre mad opinion
All other people ye can crye vpon
That to beleue scripture they shuld agre
And none farther frō it then you your selfe be

¶ The confutatiō.

The words of your, praier, soune wel for your self. What the meaning is, ye know best your self. If god graunt sight to the blinde you say, you trust to se the authours conuersion. And doubtlesse so shall you, for so longe as you be so blinde as you be: It is not possible that you shuld se how þ author was cōuerted frō your grosse opinion though you mean an other maner of cōuersion for as you say your self, there is none blinder then they that wil not se, And here you say you can finde none blynder then the authour is in his opinion, whiche you call mad (as fooles doce wisedome) embrasynge

hym

him with the crying vpon al other people to be leue the scripture, whē no man is farther frō it they he is himselfe. Thus you haue sayd, but such as haue iudgement in scripture, shal easly perceiue by both your writynges, how falsely you bely hym. ¶ The Ballad.

God graunt the, the part, O S. Paule to playe
I meane to conuert, From the Romy she way
And with a meke herte, Gods truth to obaye
Who graunt the this.

The answere.

Your prater dependeth of a godly intent
Which is that ye woulde haue al men forsake
There catholyke fayth in the Sacrament
And your errour in the place thereof to take
But nowe for your part the better to make
Ye call the truth Romyshe as though that we
Had receiued it of the poppyshe see

☞ The confutacion

☞ The authoure wysheth none other thinge vnto you (frend Hogharde) then that whyche Paul himself exhorteth al men to do, that is to be his folowers as he was the folower of Christ But this part of Paul which he wisheth them to play, in folowyng of hym, is to conuerte (as he hymself sayth) from the Romysh way euen as Paul conuerted from the persecuting of the christian faith, & with a meke hert to obey gods truth. But as for one, nothyng contented with the thyng that he wisheth for you: you stomake the matter, and deny that you receiued it of the poppysh see. But yet you shew not whence you receiued it, Neither do you bring anye proues (other then your bare asserion) that you receiued it not of the poppysh see. I thinke you to be one of them, that vse to affirme thynges, without any argument or reason for the probation therof

therof. I wyll therfore minister you occasion to seeke vp youre argumentes and reasones against you make answer to this confutation And by your leaue, I will proue that you had it frome the Wompshe see. I woulde haue you therfor, first to consider, what thinge it is that we talke of.

It is not the Lordes supper: but that toye of yours which you cal the blessed Sacrament of the aulter. Whence that came is euident to thē that lust to se: for throughout the whole Bible ther is not so muth as one word of that popish inuentiō. The supper of the Lord, we haue ther mencioned, & so declared, that comparyng thys toye of yours therunto: we may easely perceiue þ they be cleane contrary. The Lord at hys last supper, toke bread, gaue thākes & brake it Your Apes take bread & blowe vpō it breathinge out certaine wordes in the maner of enchaunters & sorcerers, to turne the substaunce therof, & they offer it vp for a sacrifice. Christ distributed the bread among his disciples, and eate none hymselfe, but your Apes deuour all thē selues, and geue the people none. Christ celebrated his supper at the table with his disciples, euen in hys common apparel: But youre Apes muste haue goodly garmentes made for the nonse, of al the colours, of the rayne Bowe and at sondry tymes sundry coloures. Christe made no fond gestures: But your Mōkers must haue crossyng bissynge, beckynge, douckynge, turnynge, trippynge, with manye prety trickes, and at the last tosse vp all slouenlye, and blesse the people with the emptie cuppe. Se you not howe these two agree?

Now let vs se whense al this geare of yours cometh. Celestinus the pope ordeined the prai-

ers

ers ẏ the priestes (your Godmakers) say when they rauysh thē selues to masse. Pope Damasus ordeined Confiteor. Pope Gregory caused Kyrieeleson to be sayd. ix. tymes together, Gregory and Gelasius gathered the Colectes, good gere I warrant you, if they be well weyghed. The Grayle was of the same mens doynge I trowe. Telesphorus, inuented the Tract, Notherus the Sequences, Anastasius, the stāding vp at the Gospel, Eutichianus the Offertory, Gelacius the Preface, Sextus the Sanctus, Pope Leo the. iii. ordayned the Incense. Also ẏ Secretes of the masse, are they not popes patches clouted together to make the matter more salable. Gelasius made Te igitur, Siritius, added Communicantes, Pope Alexander made Qui pridie. Pope Leo, Hanc igitur. Gregorye made the peticions, Diesq; nostros. The fyrst Innocentius ordayned the Pax. Sargius, the Agnus dei. The first Alexander ordayned that the bread should be vnleuened. And thē as you thynk, whence haue we this your bable, so tossed and tombled from this syde to that, hoysed vp and layed downe agayn. You must pardon me though I speake playne: for I take al such thinges as foles delight to play wythal: for no better then bables. But to put the weake brothers out of doubt ẏ I cōtemne not the Lordes supper: I ꝓtest, ẏ among the thinges ⁊ ordināces ẏ our sauiour christ hath left wͭ vs, ẏ liuely word of God onely excepted, ther is none more profitable, ⁊ for our soules comforte, then it is. And that therfore we oughte to frequent ⁊ vse it wͭ al faithfulnes, tremblyng ⁊ feare of ẏ lord knowynge ẏ if we beynge the membres of the deuil, shuld enterprise to com to the Lords table as partakers wͭ him: we shal haue our reward with the hypocrites, euen in the vtter darknes

Lex

I exhoꝛt you al therfoꝛe (that gloꝛy to be the membꝛes of Chꝛist and called Chꝛistians) that in no cale ye pꝛeſume to receiue this holye communion: vnles you be inwardly the ſame thing that this holy miſteri declareth them to be, that vſe it woꝛthely.

☞ Say not therfoꝛe (frend Hoghard) that I rayle vpon the bleſſed Sacramentes of Chꝛiſtes body and bloud (foꝛ I take God to witnes and myne owne conſience, I reuerence them as much as Gods woꝛd wylleth them to be reuerenced) but that which I haue wꝛitte is againſt that abuſe whyꝛch the Romyſh Ruffians haue ſet vp and would mayntayn in the ſted therof.

The ballad

Loꝛd graũt that our head, king Edward ꝑ firſt
May bury that dead God which is pirte
And get in his ſtead, thy ſupper not mixte
With abuſe popiſhe.

☞ The anſwere

Loꝛd graũt that king Edward which ouer vs
The chief pꝛimacie vnder chꝛiſte Jeſu hath
Truely to defend the catholike fayth
Which from the apoſtles dyd hole enſew
And all hereſy and popiſhneſſe to ſubdwe
That we may liue vnder his highnes ſo
In the catholyke fayth which is moſt true
That to ꝑ honour of god al thinges may grow
I wonder much how ye durſt be ſo bolde
As to pꝛay ſo foꝛ the kinges mateſtie
That his highnes ſhoulde do as ye haue tolde
In deed befoꝛe god of grate iniquitie
Which is that the dead god pirte he may bury
Ye ſhow your ſelfe a true ſubiecte in this
Which doth point your king to ſuch an office.

☞ The confutacion

☞ Heꝛe you wolde ſeme to make a pꝛaier foꝛ the

the kynge, contrarie to that which the authour
maketh, and yet agaynst your wyll (I thynke)
it is the same, as it is easie to be sene to al them
that cã iudge vpõ writtinges. But afterwarde
you put men out of doubte of your meaninge,
and saye that you merualle the autour durst be
so bolde as to appoynte his prince to suche an
office, as to burie the deade God that is pirte.
And by the same your admiracion, you declare
your selfe to be altogether fleshely. For what
spirituall mynde coulde thynke it a thinge vn-
worthye a christian prince to burie, that is to
extinguisshe and put vtterly out of memorie,
that moste detestable Idole, whiche beynge a
thinge deade and without any vsuall signifi-
cation: is named and taken as God? But no
merualle though you be so fleshely in this mat-
ter, for the chiefe of your counsayle, are not a-
shamed openly to affirme that the godhead is a
corporal substaunce, because thei fynde in Ge-
nesis that man was made to the similitude
and Image of God.

¶ The ballad

That we may espie In what signe and token
Wyth spirituall eie, Thy body broken
And thy bloud plentiously Shed as is spoken
To bringe vs to blesse.

¶ The answere

Who wold thinke, lo, but that thys man ment
Seing that he wyshith that we may al (well
Christes death ther, for so sayeth the gospel
But yet marke hym wel and perceiue ye shall
That vnder the name of this worde spirituall
In his Ballad before doth playne expresse
And here a signe and token he doth it cal
Takyng it for nomore hymselfe doth wytnes
But the catholyke fayth perfect and truz.

In

Is, we muste beleue that in the sacrament
Is not onely a sygne wher in we must bewe
The death of christe with a godly intent
But also that christe him selfe is present
Flesche and bloud, but how that he shuld be
Reason cannot teach, therfore he must consent
Unto fayth, and then he shal it truely se
Nowe thus of this answere I make an ende
Prayenge god his greace to vs both to sende.

FINIS.

Quod myles Hogherde.

¶ The confutacion

You haue no more to saye here, but that the authoure maketh this sacrament no more but a signe, wher as the catholyke fayeth (you say) leadeth vs to beleue that Christ is ther present, flesh & bloude. Which thinge is verie true but not as you taketh (for your wordes declare your meaninge to be that Christes flesche and blonde shoulde be ther after suche sorte that it might be eaten & swalowed in to oure bodies by the organs of the same, poynted for ꝑ office of eateing. But our beliefe is, and that according to the catholike fayth of the apostles & fathers of the primatiue churche that the substaunce of the breade wherein those accidentes whiche we se do remayne: is no mor but a sygne (as Paul teacheth) of the wonder full couplynge togither of al the membres of Christ in one mistical bodie, as the breade beinge made of many graynes is but one bodie, and in like maner the wyne. But the spiritual presēt of Christes bodie in these sacramentes, we neuer denied, knowinge that as manie as (beinge the vnfayned membres of Christe) do wyth sure fayth in the promyses of Christ vse these sacramētes bread

and

and wyne accordeinge to Christes institucion
and firste ordinaunce are at the same supper of
the Lorde as certaynely made partakers of
Christes bodie and bloud and al þ euen
he did or deserued for vs in the flesh:
as theye are partakers of that
sacramentall bread and wine
To thys sayth do we con-
sent wishing þ it woulde
please the Lorde to o-
pen the eie of you and
your councellour
that you may se
and consente
to the
same

Finis

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